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ABSTRACT

This annual contains the paper that won the President's Award given by the Texas Association for Community Service and Continuing Education (TACSCE) Research Committee. An editorial, "Reconsidering Liberal Education" (Stancie Chamberlain), proposes that adult educators focus on liberal studies that provide general knowledge and contribute to development of general intellectual capabilities. A perspective paper, "Questions Related to the Future Success of Non-Credit Education" (Judith Winn), is a discussion of nondegree professional education programs and personal enrichment activities that focuses on what should be offered and where it should it be offered. The President's Award winner, "Perceptions of Selected Community Services/Continuing Education Administrators of Public Two-Year Colleges Regarding Job Satisfaction Factors" (Athena Russell), reports these survey findings: job satisfaction increases with administrator's age, length of service, and prior community services administrative positions and as the noncredit enrollment of the college increases. The questionnaire is appended. The runner-up paper, "Towards a Christian Perspective of Adult Education" (David Naugle), thinks through the applications and implications of the content of the Christian world view on work with adult students. Forty-eight sources are listed. Other contents include the 1991 Personnel Profile/Salary Survey of Texas continuing educational professionals in institutions of higher education and a list of TACSCE Research Committee members. (YLB)

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TACSCE

RESEARCH ANNUAL 1992

TEXAS ASSOCIATION FOR COMMUNITY SERVICE AND CONTINUING EDUCATION RESEARCH COMMITTEE

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Foreword and Acknowledgements

Howard W. Smith, Jr.
Chair, Research Committee

Professor and Director
Office of Policy Studies in Higher Education
The University of North Texas

Although it is not my customary style, I would like to take this means to express my personal and professional appreciation to every member of TACSCE for their support of the activities of the Research Committee, especially the Research Annual. As chair of the Research Committee it has been a very satisfying experience for me to have been associated with the *TACSCE Research Annual* since its inception in 1985. The Research Annual is a rather unique publication for an association such as ours. Its success and continuity have been made possible by the interests and support of all of you. This is an accomplishment in which I think you should take a large measure of pride.

Another major activity which is administered by the Research Committee is the President's Award. This year's recipient is Athena Russell of Tyler Junior College, a long time active leader in TACSCE and the newly elected president of the association. The runner-up paper was authored by David Naugher of Dallas Baptist University. These two papers represent the essence of the nature of the President's Award. Athena's was a traditional research study, while David's was a position paper. Scholarly research takes many forms, and we believe that the TACSCE President's Awards should reflect this breadth and level of scholarly inquiry. Our congratulations to Athena and David.

Special thanks go to Stancie Chamberlain for her first year as editor of the Research Annual. We would also like to express our appreciation to Karla Hase of Tarrant County Junior College, Nancy Kinesy of The University of Texas at Arlington, and Bill Lace of Tarrant County Junior College for serving as the panel of judges for this year's President's Award.

The quality of the TACSCE Research Annual is a direct reflection of the interest and participation of TACSCE members. As usual, we want to take this opportunity to urge every member of TACSCE to participate in the President's Award competition, and we invite those of you who are interested to become members of the Research Committee.

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EDITORIAL: RECONSIDERING LIBERAL EDUCATION

Stancie Chamberlain
Editor, 1992 TACSCE Research Annual
Associate Director
University of Houston
Division of Continuing Education and Off-Campus Institutes

Stephen Cohen wrote an article in a recent edition of *Training & Development* ("The Challenge of Training in the Nineties" July 1991) that addressed the learner's changing environment. Cohen emphasized that in order to meet the challenge of the workplace in the 90s and beyond, educators must focus on learning not training. Because, in Cohen's opinion, future technology will entail tasks that require judgment, diagnosis and inference, training for these jobs must focus on general aptitudes such as creativity, innovativeness and problem solving—all skills engendered and enhanced by liberal education.

Liberal studies—those focusing on the cultural as distinguished from the scientific branches of learning or those that contribute to the development of general intellectual capabilities as opposed to technical, vocational or professional studies—for adults has become in the words of Leonard Oliver ("The Varied Contexts for Continuing Education" *Yearbook of Adult and Continuing Education* 1980) the "stepchild of continuing education" (p. 117). Until World War I adult education in this country was primarily liberal studies. Since that time, except for a brief period in the 1950s, adult and continuing education has become increasingly preoccupied with job training, literacy, continuing professional education, the effective use of leisure time and similar areas to the neglect of (and often to the exclusion of) liberal studies. Several reasons for the decline of liberal studies exist including the fact that such programs often do not pay their own way and are therefore viewed as a luxury at best or useless at worst by adult educators.

Practical as well as theoretical or intellectual concerns should prompt adult educators to focus once again on liberal studies. The narrow focus on professional education in both traditional and continuing adult education, coupled with the concern of Bloom and others over the cultural illiteracy of the population, should raise concerns among adult educators. In addition, the success of continuing liberal education programs for adults such as those at Rice University in their Continuing Studies Program and the University of Chicago's Complete Gargoyle point to the fact that there is a need for—indeed, a demand for—adult liberal studies. And a refocusing of Cohen and others on the need for learning—not just training—in the workplace further underscores the need for and value of those studies that provide general knowledge and contribute to the development of general intellectual capabilities such as judgment, reasoning, creativity and problem solving—capabilities represented by liberal arts and liberal education

Perhaps it is time to reconsider liberal continuing education for adults; was there every a time when it was more needed? And beyond that, was there ever a time when it made more sense not only for personal enrichment but for professional development.

Questions Related to the Future Success of Non-Credit Education

Dr. Judith Winn
President, Northwest College
Houston Community College System

Our world is changing so rapidly that individuals who are preparing for the workforce will probably need to be retrained several times during their lives. Lifelong learning is essential for keeping job skills current in order to remain competitive in the job market. It also plays an important part in enhancing one's life in general. Whether through formal or informal education, no one is ever finished learning.

The concept of lifelong learning is so broad that before it can be discussed it is necessary to clarify terminology. Courses and programs that result in the award of college credit, either at the graduate or undergraduate level, may now be considered lifelong learning activities. Gone are the days when formal education was only for the young. The nontraditional student is found on our campuses in increasing numbers, stopping in and stopping out as required by life circumstances and the need for new information. While the term "continuing education" has usually been used to designate non-credit coursework, the graying of students in our credit courses may cause us to look for a new way to describe our non-credit programs. A further distinction is usually made between "continuing education" courses and "community service" courses, with the former being professionally related and the latter for personal enrichment. However, it may be timely to change the designation of learning activities designed for personal enrichment to something other than "community services." This terminology could be confused with social welfare functions or a place where an individual on court probation could offer some time. It also may not accurately describe the content of personal enrichment offerings of most colleges. Perhaps using nomenclature as simple as degree-oriented, non-degree professional education and personal enrichment programs would make things more clear.

This discussion will focus on non-degree professional education programs and personal enrichment activities, since they both are frequently under the same administrative unit. There are many questions that need to be addressed in order to determine if colleges and universities are meeting the needs of our constituencies in the non-credit arena. The "what," "where," and "when" must be examined so that we can develop strategies for future success.

What should be offered by post-secondary institutions to meet community needs in both non-degree professional education and personal enrichment courses? Are current offerings an appropriate match to the needs of the populations we serve or wish to serve? Many courses in non-degree professional education are offered by companies and professional associations and this is estimated to be a billion dollar business. Is this situation the result of colleges not responding with appropriate course material to meet this need or do these organizations just think they can do it better? As recognized educational providers, why do we have so small a piece of the educational pie in continuing education for medical, legal and engineering professionals? Community colleges are now offering nurse refresher courses and mandated continuing education in such fields as real estate and insurance but this is only a small part of the total non-degree professional education offerings. In many colleges, decisions as to what to offer are made in a rather haphazard manner. There is usually a trial and error process of including a large number of courses in the non-credit brochure to see what will attract enrollment. Needs assessments are not generally used by colleges and universities in planning for the non-credit education of their constituencies. More importantly, most colleges and universities have not built networks with professional organizations and corporations in their communities in order to determine if these organizations would like us to deliver their programs for them and, if so, what they would want.

This trial and error process applies to personal enrichment courses as well as to non-degree professional education. Most colleges put out a rather broad array of personal growth type non-credit courses to see what the market will support with very little interaction with the community. The age spectrum served by colleges in personal enrichment courses has broadened to range from very young children to senior citizens, but have we established sufficient links with groups in our communities to provide education that is wanted? Do our young children want courses in puppetry or how to use their personal computers? Do our seniors want courses in pottery or world events? The rapid changes impacting on the workforce are also affecting pre- and post-workforce members of our communities. The computer is becoming a tool used by everyone. Technological advances in health care have lengthened the years of retirement and have given senior citizens the vitality to be very active participants in learning. A challenge for continuing education professionals is to find a means to take the guesswork out of the array of courses they make available to the public.

Where should non-credit education be offered? Are we using current technology to respond to the needs of our constituencies in the most effective manner? Most education is still being delivered in the traditional mode of classroom instruction. While new technologies have enabled us to provide education through teleconferencing, video, television and courses by computer modem, only a very small percentage of non-degree professional education is taking place using instructional media. Is this because too few efforts have been made to use these alternate modes of delivery or because our consumers prefer having the opportunity to interact with an instructor and other people studying the same material? Is an important aspect of the opportunity to take courses for continuing professional development or personal growth the social interaction component or are learners still not comfortable with technological modes of instruction? How much do students need the three "s's" of the classroom— structure, support and social contact? These questions still remain to be answered.

Another "where" question related to the future success of non-credit professional education is whether colleges will be more successful taking instruction into the corporate setting as compared to offering it on the campus. Community colleges across the country have made great efforts to develop customized training for business and industry and there are a number of successful model programs. However, the total number of college-offered customized training programs given in the corporate setting is still relatively small. The customized training market has been hard to break into. The same question regarding location can be raised for personal enrichment courses. Community colleges are making efforts to take courses out to community centers, churches and social service agencies. Is this a service that is needed or would members of the community prefer coming to our campuses? Since it is probably easier to manage instruction when it is less dispersed, we should be certain our customers want us coming to them.

The majority of non-degree oriented classes are given on our campuses in the evening, with some being given both on campus and at the worksite during the day. Is this when our potential students want courses or have we made assumptions that do not fit the reality of their needs? It may be more likely that seniors want classes very early in the morning instead of in the evening. While many children's programs are offered on Saturday during the school year, there seem to be few after school programs. Transportation in the afternoon for children of working parents may be a problem, but perhaps the public school bus could bring latch-key children to campus for afternoon enrichment programs. As with other questions raised, dialogue with the populations we serve is necessary to determine the best time to schedule classes.

Non-degree oriented continuing education usually consists of self-contained individual courses and is not offered as part of a program. Courses may be of varying lengths and someone may take one or many. While some professional organizations offer a sequence of courses in continuing education, colleges offer very little in non-credit professional education that is planned to be sequential. Is there a need to package non-credit courses so that completers can obtain certificates of continuing professional education in various fields? Academic leaders have a great deal of experience in packaging related content for degree purposes, but little attention has been paid to this in regard to non-degree oriented education. Since retraining needs are expected to escalate, will our existing continuing education paradigm of piling up discreet courses fit the future needs of society? This topic is worthy of further study.

In conclusion, as people live longer and change occurs with increasing rapidity, the need for new skills will continue to increase as well. As educators we need to think about how we can prepare to meet this need. More questions have been raised here than have been answered, but on-going exploration of how we can best serve the new age of lifelong learners is the only way to ensure our competitiveness in the area of non-credit continuing education.

Perceptions of Selected Community Services/Continuing Education Administrators of Public Two-Year Colleges Regarding Job-Satisfaction Factors

Athena Fulgham Russell
Tyler Junior College
Tyler, Texas

Introduction

One of the major avenues through which the community college integrates itself into its local domain is through its community services function. This single facet of citizen service is of even greater importance to the college's mission because of the direction and the success of the many diversified educational functions. Such functions are, in turn, closely linked to the energy, imagination, judgment, devotion, and leadership of the person responsible for these activities (Vaughan, 1987).

Vaughan (1987) continued that community services administrators must work with a variety of community leaders; plan and implement courses and programs, many of which are of necessity self-supporting; plan and develop public relations programs; work to ensure that the community college mission, especially the nontraditional aspect, is understood, appreciated, and supported; and employ, evaluate, and replace faculty. In addition, they are expected to be flexible and able to deal with ambiguity; to create and maintain a positive public image; to develop and be responsible for large budgets; and to negotiate a wide variety of contracts for facilities, faculty, and services. Furthermore, community services leaders must be sensitive to the need to be successful with the programs because the community services division cannot dominate or outshine the college's other functions, especially the regular instructional program.

In the last two decades, community services and continuing education have not only become a legitimate function but also an important mission in the nation's two-year colleges. During this short period of time, the field has matured and has grown from infancy into adolescence and onto adulthood. Despite the rapid maturation, there is a paucity of research on community services/continuing education activities as well as on those who administer such programs (Keim, 1988).

The continuing education administrator has been described as having the difficult job of balancing the nontraditional with the traditional community services. When continuing education is a part of a collegiate community that balance can never be taken for granted (Rushing, 1988).

Since the early 1970s many job satisfaction studies have been conducted in all sectors of the world of work. These investigations have revealed that job satisfaction is a multi-dimensional concept which describes how persons or occupational groups feel about various facets of their work. Due to the complex nature of job satisfaction, researchers have found it difficult to define the concept succinctly. While adult education administrators seem to have been forgotten in all of this activity concerning job satisfaction, they play an important role in how school districts and colleges respond to the increasing demand for this specialized approach to education (McKee & Murphy, 1984).

The Survey Instrument

The instrument utilized to generate responses for this study consisted of three sections (see Appendix). The goal of Section A was to describe the attitudes of individual college community services administrators according to age, sex, ethnicity, length of time as a college community services administrator, title, noncredit enrollment of the college, the number of staff reporting directly to the community services administrator, administrative experience accumulated prior to assuming a community services

administrative position, type of academic preparation, previous community services administrative positions, percentage of time spent on college functions, and career goal.

The questions in Section B investigated eight categories of factors that affect job satisfaction: (a) Community, (b) Finances, (c) Job Security, (d) Relationship with Supervisor, (e) Job Fulfillment, (f) College Organization, (g) Personal Growth, and (h) Staff Relationships. From four possible responses, community services administrators were asked to select the one which they felt best described their agreement/disagreement with each of the items. The response to each item was quantified with a score of 1, 2, 3, or 4. Whereas the score of 1 indicated the strongest degree of job satisfaction, the score of 4 indicated the weakest degree of job satisfaction. In an effort to provide validity within the groupings of responses, items were written in either positive or negative terms and were randomly placed within the questionnaire. On the quantification of the item scoring, on positively termed items, a response of agreement rated 1; partial agreement, 2; partial disagreement, 3; and disagreement, 4. Conversely, on negatively termed items, a response of agreement rated 4; partial agreement, 3; partial disagreement, 2; and disagreement, 1. Table 1 (see Appendix) reflects the distribution of positively and negatively termed items and indicates which items were related to the eight categories of job satisfaction (see Appendix).

The final goal, addressed in Section C, was to identify the most rewarding aspects and the least rewarding aspects of the college community services administrator.

The Survey Process

This study was designed to determine the perceptions of the community services administrators of public two-year colleges with regard to job-satisfaction factors. It was determined, therefore, that the population for the study should include the chief community services administrators from each campus of the public two-year colleges in Region 6 of the United States Department of Education (USDE). The area studied included five states, Arkansas, Louisiana, Oklahoma, New Mexico, and Texas, with 113 community services administrators of these public two-year colleges.

Identification of the community services administrators and the corresponding institutions was obtained from the *1991 HEP Higher Education Directory*. The composition of the study provided a broad range in both the size and the organizational patterns of public two-year colleges.

A total of 83 community services administrators returned the survey instrument. Of the 83 questionnaire booklets that were returned, 80 (70 percent) were fully completed. Other respondents declined to complete the questionnaire booklet either because they identified themselves as provosts serving as community services administrators over chief community services administrators for each campus in their district or because they expressed that their tenures in the positions of community services administrators were too short to deem their contributions valuable.

The Survey Responses

The community services administrators questioned were more often male, White, and between 40 to 49 years of age. More frequently, the highest degree earned was the master's degree and the community services administrator had 9 or more years of experience in this capacity and less than 6 years of administrative experience before assuming a community services administrative position. These administrators more often reported having from 0 to 2 support staff as well as from 0 to 2 administrative staff who reported directly to them and reported their colleges non-credit enrollment to be 1,500 or fewer students. More frequently, these administrators had held no previous community services administrative positions, currently held the title of Dean, and had either obtained their career goal of becoming a community services administrator or held the career goal of an upper administrative position outside the field of community services.

Regarding job-satisfaction factors, community services administrators of public two-year colleges in Region 6 of the USDE ranked Job Security first, followed by Job Fulfillment, Community, Staff Relationships, Personal Growth, College Organization, Relationship with Supervisor, and Finances

(see Appendix, Table 2). A mean score for items within each job-satisfaction category was established from an analysis of the data. Each of the eight factors had a positive mean, indicating that none of the factors negatively impacted job satisfaction.

The respondents were also asked to provide information on the most satisfying and the least satisfying aspects of their jobs. As displayed in Table 3 (see Appendix) responses for the most satisfying aspect were grouped according to their frequency. The emerging categories were: (1) ability to provide programs and services that benefited the people of the community, (2) diversity, variety, innovation, and entrepreneurial nature of community services, and (3) relationships with people (supervisor, staff, students, and business). The responses for the least satisfying aspect were also grouped according to frequency. The emerging categories, displayed in Table 4 (see Appendix) were: (1) lack of resources (funds, staff, and time), (2) lack of recognition and level of understanding of community services within the institution, (3) paperwork and grant writing, and (4) Other. The category entitled Other included: apathy of the community, public speaking, the need to travel, and personnel problems.

Conclusions

This investigation was confined to community services administrators during the summer of 1991. Furthermore, the conclusions are considered to be justified with the qualification that they may be applicable only to subjects similar to those who participated in this study. The following conclusions resulted from the findings of this investigation:

1. Job satisfaction increases with the age of the community services administrator. In fact, community services administrators who were from 60 to 69 years of age responded more positively to the eight job-satisfaction factors than did those community services administrators classified in the younger age groups.

2. Job satisfaction increases with the length of time of service of a community services administrator. Community services administrators who had served in this capacity for nine or more years responded more positively to the eight job-satisfaction factors than did community services administrators who had served less than nine years in that capacity.

3. Community services administrators who held the title of Coordinator did not report as high a level of satisfaction for any of the eight job-satisfaction factors as did community services administrators who held the title of Vice President. In fact, community services administrators who held the title of Vice President, Dean, Director, and those included in the grouping entitled Other responded very positively to the eight job-satisfaction factors.

4. Job satisfaction increases as the non-credit enrollment of the college increases. Community services administrators whose colleges reported non-credit enrollment of more than 3,600 students responded more positively to the eight job-satisfaction factors than did community services administrators whose colleges reported non-credit enrollment of 1,501 to 3,600 students and those whose colleges reported non-credit enrollment of 0 to 1,500 students.

5. Prior administrative experience did not increase job satisfaction. Community services administrators who reported having ten or more years of administrative experience prior to assuming a community services administrative position did not respond more positively to the eight job-satisfaction factors than those community services administrators who reported having fewer than ten years of administrative experience prior to assuming a community services administrative position.

6. Job satisfaction increased somewhat when the community services administrators reported having prior community services administrative positions. Community services administrators who reported having more than one prior community services administrative position responded more positively to the eight job-satisfaction factors than those community services administrators who reported having no prior community services administrative positions or having only one prior community services administrative position.

7. The career goal of community services administrator did not increase job satisfaction. Community services administrators who indicated this position to be their career goal did not respond more positively to the eight job-satisfaction factors than did the subjects who reported that their career goal was one other than community services administrator.

8. The most satisfying aspect of the job as community services administrators was linked more closely to four job-satisfaction factors: Community, Relationship with Supervisor, Job Fulfillment, and Staff Relationships.

9. The least satisfying aspect of the job as community services administrators was linked more closely to three of the eight job-satisfaction factors: Finances, College Organization, and Personal Growth.

Recommendations for Further Study

The following recommendations for further research emerged from this investigation:

1. Because lack of resources emerged as a source of dissatisfaction, future studies on the job satisfaction of community services administrators should include this issue as an additional job-satisfaction factor.

2. Because of the importance of the involvement of the community services administrator within the community, future studies using the instrument utilized in this investigation should include more questions related to this area.

3. Because lack of recognition and low level of understanding of community services within the institution emerged as a source of dissatisfaction, future studies are needed regarding the placement of community services administrators and their programs within the organization of the institution.

4. Because the present study was restricted to a regional sample, it is recommended that a similar study include a greater sample size drawn from various sections of the United States.

5. Because the present study was restricted to community services administrators of public two-year colleges, it is recommended that a similar study include community services administrators of private two-year colleges, public four-year colleges, and private four-year colleges.

6. Because of the rapidly increasing importance in community services, it is recommended that future studies change the boundaries of the three enrollment subgroups to reflect current conditions and more equally distribute the responses.

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Appendix

Community Services (CS) Administrators
Satisfier Questionnaire

This questionnaire is designed to provide you with an opportunity to express your opinions concerning the factors that affect your job satisfaction as a CS administrator of a two-year community college. There are no right or wrong answers. DO NOT RECORD YOUR NAME. Your identity will be protected. Do not hesitate to make the responses frankly.

Directions for Recording Responses

Read each item carefully. Indicate whether you AGREE, PROBABLY AGREE, PROBABLY DISAGREE, or DISAGREE with the item. Mark your answers on this questionnaire. No special marking instrument is required. Circle the best answer provided. PLEASE DO NOT OMIT ANY ITEMS. Begin with Section A.

Sample Responses

Abbreviations Used for Response Column:

A = Agree	PD = Probably Disagree
PA = Probably Agree	D = Disagree

IGNORE THE ORDER OF THE NUMBERS WHEN MARKING YOUR AGREEMENT/ DISAGREEMENT WITH ANY PARTICULAR ITEM.

If you would AGREE with the item below, you would mark it as shown:

	A	PA	PD	D
I freely discuss college problems with my supervisor.	[1]	2	3	4

If you would PROBABLY AGREE with the item below you would mark it as shown:

The decision-making authority for my position is clearly established.	1	[2]	3	4

If you would PROBABLY DISAGREE with the item below, you would mark it as shown:

Personnel matters occupy the largest portion of my time.	1	2	[3]	4

If you would DISAGREE with the item below, you would mark it as shown:

Our college has too much administrative turnover.	4	3	2	[1]

SECTION A

A. What is current age? _____ years of age

B. What is your sex? _____ male

_____ female

C. List your ethnic origin. _____

D. How many years have you worked as a CS administrator of a two-year public college?

_____ 0-2 years

_____ 3-5 years

_____ 6-8 years

_____ 9 years or more

E. What is your title? _____

F. What was the fall semester non-credit headcount enrollment of your college?

_____ 0-1,500 students

_____ 1,501-3,600 students

_____ more than 3,600 students

G. How many staff persons report directly to you? _____ administrative staff

_____ support staff

H. How many years of experience did you accumulate in administrative positions before you assumed a CS administrative position?

_____ 0-5 years

_____ 6-9 years

_____ 10 years or more

I. List all your academic preparation.

_____ no college degree

_____ Baccalaureate; major _____

_____ Masters; major _____

_____ Doctorate; major _____

_____ Other _____

J. How many college CS administrative positions have you held prior to your current job?

_____ no prior CS administrative positions

_____ one prior CS administrative position

_____ more than one prior CS administrative position

K. How much of your time do you spend on CS functions compared to time spent on other college functions?

_____ % CS functions

_____ % credit functions

_____ % other college functions

L. What is your career goal?

_____ CS administrator

_____ upper administrative position outside the field of CS

_____ college presidency

SECTION B

Abbreviations Used for Response Column:

A = Agree	PD = Probably Disagree
PA = Probably Agree	D = Disagree

	A	PA	PD	D
1. My position as college CS administrator has esteem within my local community.	1	2	3	4
2. The actions of my staff are rarely a source of embarrassment for me.	1	2	3	4
3. I generally find my work to be satisfying.	1	2	3	4
4. I have difficulty supporting my family with my contracted salary	1	2	3	4
5. My position as a college CS administrator allows me to continue my personal growth.	1	2	3	4
6. I receive close direction from my supervisor.	1	2	3	4
7. I enjoy the responsibilities associated with being a CS administrator	1	2	3	4
8. My supervisor is usually interested in my opinions regarding the institution.	1	2	3	4
9. Ideas flow easily from one level to another at our college.	1	2	3	4
10. Job turnover is an inevitable part of being a college CS administrator.	1	2	3	4
11. Becoming a college CS administrator was a primary goal of my professional career.	1	2	3	4
12. My salary, as it is associated with the duties of a CS administrator, is comparable to CS administrators in business/industry who have similar duties.	1	2	3	4
13. The employees at this institution support my efforts and ability to provide leadership.	1	2	3	4
14. I would readily move to a university (four-year campus) if a suitable position were available.	1	2	3	4

	A	PA	PD	D
15. I know what to expect from my supervisor.	1	2	3	4
16. My opinions and positions on various issues are sought out by members of my staff.	1	2	3	4
17. Communication is effective within our institution.	1	2	3	4
18. My supervisor supports the decisions I make.	1	2	3	4
19. My opinions and recommendations on relevant issues are received and reviewed by supervisor prior to decision-making.	1	2	3	4
20. My relationship with the college non-credit faculty is good.	1	2	3	4
21. My workload is in line with the job description.	1	2	3	4
22. Our local community is an attractive feature which contributes to my job satisfaction.	1	2	3	4
23. Positions taken by faculty members sometimes make my position difficult.	1	2	3	4
24. My salary compares favorably with those paid for similar positions in other two-year colleges.	1	2	3	4
25. The variety of tasks and responsibilities enhance my job satisfaction.	1	2	3	4
26. I am embarrassed occasionally by the actions of my supervisor.	1	2	3	4
27. The organizational chain of command is followed in implementing new programs.	1	2	3	4
28. I have an adequate staff to fulfill the responsibilities of my position.	1	2	3	4
29. I am always proud to discuss my duties with people I meet.	1	2	3	4
30. I enjoy a good working relationship with my staff.	1	2	3	4
31. It is difficult to obtain direction from my supervisor.	1	2	3	4
32. I have an adequate number of support staff members to handle the business functions of my office.	1	2	3	4
33. I believe it is important for me belong to a professional association of college CS administrators.	1	2	3	4
34. If I left my current college, I am confident I could find another job as a CS administrator of a two-year college.	1	2	3	4
35. I believe that high quality professional performance is the best form of employment security.	1	2	3	4
36. One of the attractive characteristics of my position is the challenge it offers.	1	2	3	4
37. I find it difficult to communicate with my supervisor.	1	2	3	4
38. The lines of authority in our college are clearly defined.	1	2	3	4

	A	PA	PD	D
39. I enjoy being a college CS administrator.	1	2	3	4
40. I seek out leadership roles in professional CS administrator groups.	1	2	3	4
41. I believe my interpersonal-relations skills are an important factor in my ability to function as a college CS administrator.	1	2	3	4
42. I do not have time to do everything that is expected of me.	1	2	3	4
43. I am proud to show other college CS administrators our educational programs.	1	2	3	4
44. My family supports me in my role as a college CS administrator.	1	2	3	4
45. I enjoy the opportunity to meet with other college CS administrators and discuss problems related to our jobs.	1	2	3	4
46. Our local community reflects an unusually high degree of civic pride.	1	2	3	4
47. There is too much stress associated with my job.	1	2	3	4
48. In our organization, line and staff assignments are understood by college employees.	1	2	3	4
49. One of the difficulties of my assignment is finding the time to stay abreast of new trends.	1	2	3	4
50. I am confident I can serve as a CS administrator of this college as long as I choose.	1	2	3	4
51. My supervisor wants to become too involved in CS decision-making.	1	2	3	4
52. I would move into business or industry if a position were available.	1	2	3	4
53. I enjoy screening and hiring the members of my staff.	1	2	3	4
54. I would readily move to a higher administrative position if a suitable one were available.	1	2	3	4

SECTION C

In your own words, please respond to the final two questions.

55. The most satisfying aspect of my job is _____

_____

_____

56. The least satisfying aspect of my job is _____

_____

_____

Table 1

Distribution of Positively and Negatively Termed Items

Factors	No. of items	Item Numbers: Positively termed	Item Numbers: Negatively termed
Community	3	22, 44, 46	none
Finances	3	12, 24	4
Job Security	4	34, 35, 41, 50	none
Relationship with Supervisor	9	8, 15, 18, 19	6, 26, 31, 37, 51
Job Fulfillment	12	1, 3, 7, 21, 24, 29, 39, 43, 45	14, 42, 47
College Organization	7	17, 27, 28, 32, 38, 48	10
Personal Growth	8	5, 11, 33, 36, 40, 52	49, 54
Staff Relationships	8	2, 9, 13, 16 20, 30, 53	23

Note: Items in their entirety may be found in the Appendix

Table 2

Satisfaction Level and Ranking of Job-Satisfaction Factors According to All Subjects

Factors	Satisfaction Level	Rank
Job Security	1.47	1
Job Fulfillment	1.68	2
Community	1.81	3
Staff Relations	1.85	4
Personal Growth	2.04	5
College Organization	2.25	6
Relationship with Supervisor	2.48	7
Finances	2.58	8

Table 3

Subjects' Responses Regarding the Most Satisfying Aspect of the Position of Community Services Administrator

Aspect	n	%	Rank
Ability to provide programs and services that benefited the people of the community	30	37.5	1
Diversity, variety, innovation, and entrepreneurial nature of community services	32	40.0	2
Relationships with people (supervisors, staff, students, and business)	16	20.0	3

Note: Two subjects did not respond to this item.

Table 4

Subjects' Responses Regarding the Least Satisfying Aspect of the Position of Community Services Administrator

Aspect	n	%	Rank
Lack of resources (funds, staff, and time)	40	50.0	1
Lack of recognition and low level of understanding of community services within the institution	15	18.8	2
Paperwork and grant writing	10	12.5	4
Other	11	13.7	3

Note: Four subjects did not respond to this item.

TOWARDS A CHRISTIAN PERSPECTIVE OF ADULT EDUCATION

A Paper Presented to the Faculty of Dallas Baptist University November 22. 1991

Dr. David Naugle
Chairman, Department of Applied Studies
College of Adult and Continuing Education
Dallas Baptist University

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Towards a Christian Perspective of Adult Education

"All branches of knowledge are connected together, because the subject matter of knowledge is intimately united in itself, being the acts and the work of the Creator."
—John Henry Newman, *The Idea of a University*

The Adult Student Revolution

In his landmark book *The Structure of Scientific Revolutions* (1962, revised 1971), MIT philosopher and historian of science Thomas Kuhn argued that revolutions in scientific procedures and conceptions occur when newly emerging findings anomalous to and inexplicable by the reigning scientific model are discovered. Thus there begins, according to Kuhn, "the extraordinary investigations that lead the [scientific] profession at last to a new set of commitments, a new basis for the practice of science" (6). This turnabout in the scientific enterprise has been designated by the celebrated expression "paradigm shift" with which the names of Copernicus, Newton, Lavoisier, and Einstein have been rightly associated. The result of a "scientific revolution" or "paradigm shift" is that scientists ask new questions, select fresh subjects for exploration, deploy innovative methods of experimentation and, in short, possess a new vision of the world. To use Kuhnian language, "the scientist with a new paradigm sees differently from the way he did before" (115).

In analogous fashion, a revolution of another kind has been slowly unfolding during the past three decades transforming the landscape of higher education, not only here in the United States but also throughout the world. The transformation of which I speak is the Adult Student Revolution. This "sea change," sparked by social, cultural, economic and technological factors, is rightly called a "revolution" since it is causing astute educators, like scientists undergoing a paradigm shift, to assume pioneering attitudes and adopt unprecedented methods which the influx of adult students onto college campuses demands. Aware of the implications of this development within higher education, Jerold Apps (1981: 11; cf. Vermilye 1974: 1-3; Harrington 1979: 1-9) graphically compares and contrasts it with the student revolts of the turbulent 1960s.

> A quiet revolution is taking place on college and university campuses across this country. It is a revolution that began several years ago, in the sixties and seventies, and has been building in intensity ever since. It is not a violent revolution. There is no stench of tear gas in the air, no trashed buildings, no jailed demonstrators, no television cameras recording each activity as it unfolds. Yet this quiet revolution could have an even more profound impact on higher education and on society than did the violent demonstrations of the sixties. What I'm referring to is the return of thousands of adults to college campuses, adults who may have attended college for one or more years and then dropped out, adults who may have received a baccalaureate degree but find need for additional education, and adults who may never have attended college. [Consequently], colleges and universities cannot continue with business-as-usual, given the increasing numbers of these older students returning to work on undergraduate and graduate degrees.

A survey of some basic adult education statistics at the national and local levels as well as at Dallas Baptist University confirms the reality of this revolution. At the national level, the College Entrance Examination Board (CEEB 1991) reports the following information:

- Nearly 50% of all college students are already 25 years old or older, according to the National Center for Educational Statistics.
- Business and industry spend between $30 and $40 billion annually on education and training of adults, generating an equivalent of 2.55 million FTE's (Full Time Equivalents), the size of 65 Universities of Michigan.
- Adult learning is the largest and most rapidly growing education sector in the nation, according to Nell Eurich in The Learning Industry.[1]

At the local level, an informal telephone survey of leading universities in the Dallas-Fort Worth metroplex indicates, in most cases, that adult students—those twenty-five years of age and older-constitute a significant presence in area institutions.

- At the University of Texas at Arlington, 10,394 students (undergraduate and graduate combined) or approximately 41.9% of the total 24,783 students are twenty-five years of age and older (Fall 1990 semester).
- At the University of North Texas, 9,698 students (undergraduate and graduate combined) or approximately 35.9% of the total 27,020 students are twenty-five years of age and older (Fall 1991 semester).
- At Texas Christian University. 1,526 students (undergraduate and graduate combined) or approximately 23.3% of the total 6,538 students are twenty-five years of age and older (Fall 1991 semester).
- At Southern Methodist University, 3,083 students (undergraduate and graduate combined) or approximately 35.2% of the total 8,746 students are twenty-five years of age and older (Fall 1991 semester).
- At the University of Texas at Dallas, 6,670 students (undergraduate and graduate combined) or approximately 76.8% of the total 8,685 students are twenty-five years of age and older (Fall 1990 semester).

At Dallas Baptist University, which has been a pioneering institution in the field of adult education, adult learners have increasingly over the years made their presence known and felt. Since the ground-breaking inauguration of the BCA/Applied Studies Program by Dr. Gary Starnes in 1974, DBU has enrolled approximately 6,048 adult students. Of those students, 1,978 or almost one-third (32.7%) have completed their undergraduate degrees. According to the active student list compiled this September 1991, the total number of students at DBU who are twenty-five years of age and older is 1,910 or 72.4% of the total enrollment. Following a record registration this Fall of 500 new students, the total number of adult learners enrolled in the Applied Studies Program at DBU now stands at 1,355 or approximately 51.4% of the overall student population and 60.5% of the entire undergraduate population.[2]

Given, then, the significant presence of adults at this institution, one thing is clear: Dallas Baptist University reflects both local and national educational trends and is certainly participating in and contributing to the Adult Student Revolution. And since "adult learners are at the center of today's most interesting innovations in higher education" (Harrington 1979: 2),[3] our institution has the opportunity to set the pace and possibly even become a national leader in the field of adult education.

Now the mere presence of thousands of adult students on college and university campuses throughout the U.S. and, indeed, here on our own campus. is sufficient reason for articulating a "Christian Perspective of Adult Education" which is the burden of this essay. Before proceeding immediately to this objective, however, I would like to investigate at least four additional factors which will impart even more significance and urgency to this task.

Factors Highlighting the Importance of Adult Education

The first factor is historical, namely that adult education has deep roots in the educational tradition of Western Civilization and thus we have the opportunity to perpetuate that tradition in the present in a deeply Christian manner. The second is pedagogical, or more accurately, andragogical,[4] namely the fact that adult learners are pre-eminently teachable, possessing fertile minds and hearts making them especially open to intellectual and spiritual influence. The third consideration has to do with the vital relationship of adult education to the social and economic system nationally and globally. And a final factor is philosophical. Many have articulated highly influential philosophies and purposes for adult education from a variety of perspectives which dominate the field; the Christian voice should be heard in this conversation as well. Let me develop each of these reasons before I attempt to present a "Christian Perspective of Adult Education."

The Historical Factor

Even though the systematic education of adults is a relatively recent educational phenomenon,[5] its history and pedigree are very impressive. Indeed, its roots reach deep into the soil of Western Civilization as one set of observers has noticed (Jensen, Liveright, Hallenbeck 1964).

> Recognition of the essentiality for educating adults to insure the security, productivity, and adaptability of a society facing changing conditions is as old as recorded history. In ancient times organized education was for adults, not youth. Most of the great teachers in history such as Confucius, the Hebrew prophets, Aristotle, Plato, and Jesus devoted their energies not to the development of the immature, but rather to the mature mind. The great social movements that produced Western Civilization, the Judeo-Christian religions, the Renaissance, the Reformation, the democratic revolutions, the Industrial revolution; all were founded on the ability of the adult mind to learn and change.

Many of the great teachers, movements, books and educational programs of the West were developed with the adult in mind. Mortimer Adler, a founder and associate editor of the Great Books of the Western World program, reinforces this notion by suggesting in a provocative essay entitled "Why Only Adults Can Be Educated," that originally, "the great books were intended for the adult mind. They were not written as textbooks for children. The great books are for adults in the sense that theirs is the level at which adults operate and think" (Adler 1982: 101). Indeed, the Great Books program itself was designed earlier in this century specifically to fill the knowledge gap in and stimulate the intellectual growth of adults.

The Western educational tradition has, therefore, focused significantly on adults, and the present Adult Student Revolution provides Dallas Baptist University with the opportunity to preserve, cultivate and extend this weighty heritage and to do so from a deeply Christian perspective. As Plato once said, "those having torches will pass them on to others" (quoted in Draves 1984: 15).

***Two examples might serve to demonstrate the connection between the Western educational tradition and adults: one from Plato and another from founding father Benjamin Franklin. Some adult educators have seen Plato's famous "cave analogy" contained in Book Seven of his Republic to be an exemplar of adult education. In this text, Plato desires "to show in a parable what education means in human life" and since those entrapped in the cave have, in his words, been there "from their childhood," the implication is that the ordeal of breaking free from the bondage of false appearances into the light of truth is one that can only be experienced by the mature, adult mind.

In our own country, adult educators have designated founding father Benjamin Franklin as the patriarch of adult education in the United States. "If adult educators want to select a hero from among the fathers of the nation," writes Hartley Grattan, "their choice must inevitably fall upon Franklin (Grattan 1959). Leafing through Franklin's Autobiography, we recall the accent he placed on self-cultivation through personal reading, but more importantly for present purposes was his development of group ventures such as the establishment of public libraries and especially the founding of his "mutual improvement society" called the JUNTO. In his Autobiography (Penguin 1987: 65), he describes the nature and purpose of this group:

> I had form'd most of my ingenious acquaintance into a club of mutual improvement, which we called the JUNTO; we met on Friday evenings. The rules that I drew up required that every member, in turn, should produce one or more queries on any point of Morals, Politics, or Natural Philosophy, to be discuss'd by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory.

The Pedagogical/Andragogical Factor

Perhaps the most important reason why adults have been a principal object of educational ventures in previous centuries is that they have, by virtue of their age, experience and wisdom, a unique capacity for learning and a special appreciation for the entire educational process. In a popularly written article entitled "Non-traditional Students: Why Do I Love Thee, Let Me Count The Reasons" (1989-1990), Dr. William Deeds, associate professor of psychology at Moravian College, says that he especially enjoys adult students not only because he has more in common with them (e.g., sharing the same generational events; economic and domestic responsibilities, etc.), but simply because they make good students.

He notes several of their positive qualities as learners: (1) their motivation and determination to get an education; (2) their dedication and faithfulness to their studies; (3) their rich contributions to class discussion and their challenging questions; (4) the positive role-model they provide for the traditional student; and (5) their overall appreciation for the learning process and its importance. He concludes his plaudit with these words:

> They are exciting students to have in the classroom although they make me work harder! They add a dimension to my courses which enriches the courses for me and for the traditional students as well. Although as I gain seniority as a college professor, and would not have to teach courses in the evening, I plan to continue to do so. The benefits which exposure to non-traditional students bring to me as an instructor far outweigh the inconveniences of the lateness of the hour.

Now lest we be in danger here of over-romanticizing the positive attributes of the adult student, we must realistically reference their liabilities as well. Recognizing the wealth of experience that adults bring to the classroom and their motivation for study, Apps (1981: 51), nevertheless, points out that adult students often have problems adjusting to university life, struggle to learn academic procedures, possess rusty study skills, and sometimes have difficulty concentrating. Other problems, he says, include unrealistic goals, poor self-esteem (i.e., lacking in academic confidence), social-familial problems, and an excessive practical orientation. On occasion, they can also be cantankerous and unreasonably demanding.

However, because most adults are teachable, motivated, and dedicated, and because they are at a season in their lives that fosters serious reflection,[6] the opportunity for deep and lasting intellectual and spiritual influence is extraordinary. Therefore, to formulate a "Christian Perspective of Adult Education" and to see it applied seems even more strategic and warranted.

In the essay mentioned abovel Mortimer Adler, goes beyond a mere appreciation for the adult student to argue the controversial thesis that only adults can be truly "educated." He asks us to ponder the following scenario.

> Consider the brightest boy or girl at the best imaginable college—much better than any which now exists—with the most competent faculty and with a perfect course of study. Imagine this brightest student in the best of all possible colleges, spending four years industriously, faithfully, and efficiently applying his or her mind to study. I say to you that, at the end of four years, this student, awarded a degree with the highest honors, is not an educated man or woman. And cannot be, for the simple reason that the obstacle to becoming educated in school is an inherent and insurmountable one, namely youth (91).

Adler elaborates on his thesis by saying that precisely because they [youth] are immature, properly irresponsible, not serious, and lack a great deal of experience, children in school are not educatable" (92). Youth, he avers, are much more trainable than adults especially in matters of simple habit formation. But the adult is much more educatable because education is the cultivation of the mind.

> Education consists in the growth of understanding, insight, and ultimately some wisdom. These growths require mature soil. Only in mature soil, soil rich with experience—the soul in the mature person—can ideas really take root....When I say adults are more educatable than children, I am really saying that adults can think better than children....Basic learning—the acquisition of ideas, insight, understanding—depends on being able to think. If adults can think better than children, they can also learn better—learn better in the sense of cultivating their minds '92).

Those who have done formal studies on the characteristics of adult learners (Kidd 1959, 1973; Draves 1984; Apps 1981: 39-52) and those who teach them confirm the validity of Adler's notion .

Recently I sent out a survey at this institution in which I asked you as faculty members to comment on your experiences in teaching adults. The results of this internal inquiry were virtually identical with what has been said above and with what is stated in the mainstream literature in the field. To be specific, that adult students frequently excel but also are underprepared and encounter a unique set of difficulties. Marsha Pool's and David Ayes respective comments are representative of the whole.

> Marsha Pool: "The Applied Studies students are a delight to teach. Most of them are eager to learn and study diligently. However, in some cases students are admitted into the program who do not have the pre-college skills needed to study at the university level. Even though these students are eager to learn, they are handicapped because of poor preparation. We need to screen applicants and require pre-college preparation."

> David Ayers: "Most [adult students] are highly motivated, and engaging to have in my classes. The experiences they bring with them to class help them to be more forthcoming with good comments and questions on the lectures.

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Many are *underprepared* (weak in essential skills) and *overworked* (too many credits for the amount of hours they have to work at their jobs). Too often, they expect the professor to "lighten their load" because of their difficulties. Sill *most* are highly motivated and a pleasure to work with— but a significant number do require a lot of extra help because of these difficulties..." [emphasis his].

The Socio-Cultural and Economic Factor

In the recent past, the education of the adult was a matter of secondary importance, nice but not necessary. Things have changed, however, and adult education is now seen as a vital vector not only in American society but internationally as well. Noting trends such as the rapidity of change, the dominance of technology, the intensity of specialization, the complexity of human relationships, and the vastness of opportunity, all of which demand the continuing education of adults, Hallenbeck argues in his article, "The Function and Place of Adult Education in American Society" (1960: 38), that the "changing world has brought American culture to that state where it depends upon adult education to make its civilization operate successfully."

The indispensability of adult education to social, cultural and economic betterment at the national and international levels can be seen in a document produced by UNESCO (United Nations Educational, Scientific, and Cultural Organization) in November 1976 entitled the UNESCO Recommendation on the Development of Adult Education. Commenting on this manifesto, Spikes (1982: 267) has forcefully expressed the profound relationship of adult education to socioeconomic and cultural well-being.

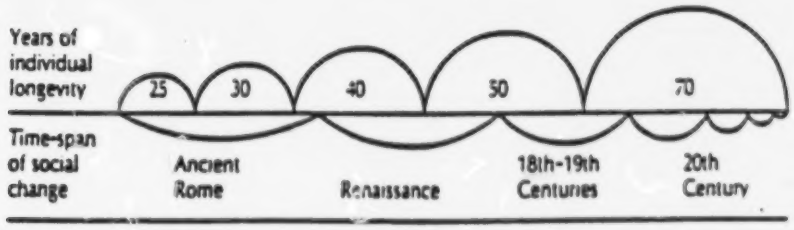
> The practice of adult education is clearly integrated into the context of lifelong learning; emphasis is placed upon viewing the adult as being a part of a larger cultural, societal, and economic matrix. Hence, [the] wholism of the lifelong education process relative to other aspects of society is the key to the thrust of the philosophical foundation of this [UNESCO] resolution. The content, process, objectives, strategies, and relationships of the practice of adult education are viewed as being integral aspects of a total eco-system in which each element is codependent upon other elements of the system and thus are designed to mutually benefit each other during the process of growth and development of the individual and the society. Adult education is thereby seen as being a key structural component of society through which social, cultural, and economic development in the largest sense will be enhanced and facilitated. No longer does the educating of adults assume a peripheral position of adjunct importance. Rather it becomes the central force through which progress of the individual man and woman, and the collective cultures and societies of the world can be advanced (emphasis added).

If it is true that adult education plays such an important role in the social, cultural and economic system, again DBU as a Christian institution and leader in adult education is poised to influence not only our local community, but the nation and perhaps even the world through its graduates who have been exposed to and influenced by an educational philosophy rooted in the Christian world view.

Once upon a time, the knowledge and skills needed to function in and contribute to society and the economic system could be obtained by "completing" an education in the days of youth. One of the most influential philosophers of the twentieth century, mathematician and metaphysician, Alfred North Whitehead, helps us to understand why this is no longer the case.

In a commencement address at Harvard University in 1930, Whitehead pointed out that in the past, it was appropriate to define education as the act of transmitting knowledge since the life-span of culture was greater than the life-span of individuals. Under these circumstances, what people learned in their youth would last them for a lifetime. But as Whitehead observed: "We are living in the first period in human history for which this assumption is false. ...Today this time-span [of cultures] is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions" (Whitehead 1931: viii-xix). The diagram below is an attempt to capture visually Whitehead's concept (from Knowles 1989:146).

The Relationship of the Time-Span of Social Change to Individual Life-Span



From this chart it can be seen that up until the first part of the present century, culture in the West remained relatively static, extending over several generations. More recently however, culture (i.e., new knowledges, technical innovations, vocational displacement, population mobility, shifts in political and economic systems, etc.) is changing so rapidly that several major shifts are possible in one lifetime and the pace is accelerating. "Under this new condition, knowledge gained at any point of time is largely obsolete within a matter of years; and skills that made people productive in their twenties become out-of-date in their thirties" (Knowles 198g: 146). Because of the rapidity of cultural change and the consequent obsolescence of human knowledge, the education of adults is necessary to keep pace with the times.

Several conclusions follow from this. First, it is now impossible to ever really "complete" a college education (cf. Mead 1989). Second, education, especially in technical areas, can no longer be defined as a process of transmitting what is known: education must be seen as a continuous process of lifelong learning, obtaining newly emerging information and the skills necessary for self-directed inquiry and personal development. Third, and most importantly for present purposes, adult education becomes absolutely mandatory not only for personal growth and development in a rapidly changing world, but is also an indispensable contributor to the social, cultural, and economic development of societies, nations and the world. Fourth, professors themselves must continually upgrade their own knowledge and expertise, lest they fall victim to obsolescence and fail to prepare their own students adequately. Thus it seems that there is an unbreakable linkage now between rapid cultural change, the need for lifelong, adult education, and the enhancement and progress of individuals and society as a whole.

The Philosophical Factor

Given, then, the role that adult education now plays in contemporary culture, it is not surprising that many educators have carefully formulated philosophies of adult education which establish its nature and purposes. Such philosophies are sets of presuppositions and principles that establish "the foundations or basic structures by which phenomena, events and realities are understood (Elias and Merriam 1980: 3). And as Bloom (1987: 26) points out, "every educational system has a moral goal that it tries to attain and that informs its curriculum. *It wants to produce a certain kind of person*" (emphasis added). To create human beings in the likeness of their theories, practitioners of adult education have devised philosophies from liberal, progressive, behavioristic, humanistic, radical (marxist), and analytical perspectives. Of these, I would like to delineate three which have been especially prominient.

The Liberal-Progressive Perspective: The liberal-progressive tradition has been central in adult education since its beginning in the 1920s. Those of the liberal mindset focus on the cultivation of the human intellect through the mastery of subject knowledge and the progressives emphasize the educational value of human experience and both assert that the telos of adult education is decidedly social: "its purpose is to abet the democratic order, which, although it is good, can be improved" (Beder 1989: 44; cf. Hart 1927; Lindeman 1926; Sheats, Jayne, and Spence 1953; Knowles 1980).

Human Potential-Personal Growth Perspective: Proponents of this perspective, often drawing on the presuppositions of the humanist school of psychology, tend to focus on the individual person rather than on the collective society as in the previous philosophical construct. According to one practitioner in this camp (Bergevin 1967: 7), the goal of adult education is the development of personal maturity. The term "maturity" is used here to mean the growth and development of the individual towards wholeness in order to achieve constructive spiritual, vocational, physical, political and cultural goals. A maturing person is continually advancing towards understanding and constructive action in the movement from mere

survival (the state of lower animals) to the discovery of himself both as a person and responsible member of society.

Radical (Marxist) Perspective: This tradition, like the liberal-progressive approach, focuses mainly on the relationship of education to society. In summary, advocates in this camp consider societies dominated by capitalism to be intrinsically unequal because the system perpetuates the dominance of the privileged bourgeoisie over the oppressed proletariat. Society must be changed, and one way to do it is by means of adult education which elevates the learners' consciousness and empowers them to act and even revolt on their own behalf.

To these sets of ideas seeking to influence the direction of adult education and "produce a certain kind of person," the Christian vision must be added. To attempt this not only means to present a positive, Christian, philosophical contribution to adult educational theory, but it also means, in light of the foregoing discussion, (1) to impact in a Christian manner the course of social, cultural and economic events at a national and global level; (2) to influence the lives of ripened adult students personally, intellectually and spiritually; and (3) to perpetuate the Western educational heritage of adult education and to do so on the foundation of the Christian world view (which until recently lay at the root of almost all major educational enterprises in the Western world; cf. Marsden 1991). The opportunity and responsibility is mind-boggling. Hence we now turn our attention to our topic "Towards a Christian Perspective of Adult Education."

The Liberal-Progressive Perspective: While liberal and progressives tend to agree on a common societal goal, nonetheless, they disagree as to how to achieve it. Liberals focus on the cultivation of the intellect which includes a knowledge of facts, a heady grasp of a subject matter or discipline, and the adroitness to assess and analyze critically. All of these qualities are necessary if the adult student is to attain to the ultimate goal which is wisdom. In this schema, the teacher is conceived as the expert in a given discipline and is commissioned to transmit knowledge and content to the uninitiated.

The progressives, on the other hand, believe that the liberal agenda is elitist and that learning should rather be rooted in experience—"from the situations of adults themselves rather than from abstractions or discipline based subject matter. This belief mandated a highly learner-centered form of education involving the teacher as a guide and facilitator rather than as the guardian of knowledge" (Beder 1989: 45).

Human Potential-Personal Growth Perspective: In the 1950s and 1960s, the field of adult education was greatly influenced by the humanist school of psychology, especially that of Abraham Maslow and Carl Rogers. Their notions found expression in one of the most widely read books on adult education in the last twenty years, M. Knowles' The Modern Practice of Adult Education (1980). This humanistic approach emphasizes man's ability to choose in distinction from the lower animals. Extended educationally, choice implies that learners are responsible for their own intellectual development and personal growth, or as Maslow would put it, "self-actualization."

In this context, then, "the objective of adult education is to assist learners in making choices that maximize their human potential. Since learners are responsible for their own actions, they should control learning, content, process, and evaluation. ... humanist education is highly learner centered, and the educator is more properly a facilitator of learning than a conveyor of knowledge" (Beder 1989: 47).

Also within this framework, Mezirow (1981) has championed a concept called perspective transformation as the goal of adult education. On the basis of the work of German philosopher Jurgen Habermas, Mezirow suggests that through education, adults can and often must experience entire shifts in perspective or consciousness or paradigm that results in an entirely new and more productive way of perceiving themselves, others and the world around them.

Radical (Marxist) Perspective: Those associated with this outlook "consider capitalist democracy to be inherently flawed by structural inequalities that can be redressed only by substantial reordering of the social system. In a more Marxist idiom, "the class structure is a product of the capitalist means of production, and society is necessarily unequal as the dominant bourgeoisie (ruling class) uses its control over the means of production to exploit the proletariat (working class). Resulting social inequity results in endemic class conflict" (Beder 1989: 45).

One thinker who has extended Marxists ideas into education is A. Gramsci (1971) who says that the dominant class controls the ideological and social structures of society most notably by means of education. By extension, adult education is to support and assist in the production of intellectuals who are favorable toward and seek to emancipate the working class.

Other thinkers in the radical school have focused on the way in which the ruling class perpetuates or "reproduces" the social structures to its own advantage through education (cf. Apple 1982: Bowles and Gintis 1976; Bourdieu and Passeron 1977). In this "reproductionist" framework, the role of adult education is said to lie in the concept of "empowerment" which is central to the thought of the Brazilian adult educator Paulo Freire. Writing in the context of the oppression of Latin American society, Freire believes that "the oppressed lack critical consciousness of the forces that control their lives, and lacking that consciousness, they

are powerless to redress the oppression that dominates their lives. The role of adult education is, through dialogue with learners, to facilitate acquisition of critical consciousness. Once learners become conscious of the forces that control their lives, they become empowered. and empowerment leads to action" (Beder 1989: 46).

Towards A Christian Perspective of Adult Education

On September 24, 1991, the faculty (adjuncts included) and staff of the Applied Studies Program (ASP) here at DBU met for a three and a half hour training seminar to conduct what I, as the leader of the session, called "An **Experiment** in the Integration of Christian Faith and Academic Learning in the Applied Studies Program." Our overall goal was to think through the "applications and implications" of the content of the Christian world view on our work with adult students. More specifically, against the background of our culture, we considered how the "pillar points" of the Christian world view—God, Truth, Creation, Man, Fall and Redemption—establish the overall aims of adult education and attempted to think through how these areas impact the content and teaching of our main course, CACE 3300: Experiential Learning-Theory and Application. We also considered how these matters affected each of us day to day in the office as a family of co-workers united in a common cause.

Below is a revised version of the material covered in our seminar which constitutes a first attempt "Towards a Christian Perspective of Adult Education." I would like to share it with you at this time.

God

Contemporary Culture: Excluding theism, our culture is characterized by at least four primary belief systems regarding the existence and nature of God. Agnosticism asserts that God is either unknown or unknowable; contemporary deists negate His historical involvement and atheists, naturalists, and humanists deny His very existence; finally, new age pantheists mystically identify the universe and the divine.

The Christian world view: In contrast to our culture, the Christian world view confidently affirms the good news of the existence of God who is to be praised for His "excellent greatness and His mighty deeds" (Psa. 150: 2). Regarding His excellent greatness (or attributes), we understand God to be eternal, immutable, infinite, transcendent, immanent, personal, holy, just, true, gracious, loving and merciful. In terms of God's mighty deeds (or actions), all of His works may be subsumed under the comprehensive titles of Creator and Redeemer.

Applications and Implications: Though Christianity begins at a personal level through faith in Christ, Christianity as a system or world view begins with "God the Father Almighty, Maker of heaven and earth" (Apostles' Creed). The remaining essentials of Christian theism as well as the presuppositions for adult educational theory are derived from this foundation.

T. S. Eliot has reminded us that "we must derive our theory of education from our philosophy of life" (1936: 169) and if our philosophy of life is Christian theism, then it demands a Christian theistic educational system. This means very simply and yet very radically, that in order to be true to the Christian theistic nature of things, every facet of adult education—the motivation for the entire enterprise, its purposes and programs, administrative procedures, methods of advertising and marketing, the content and teaching of curriculum, the personal relationships with students and coworkers, etc.,—all must be rooted in Christian assumptions and principles. In other words, Christian educators of adults have no other choice but to take their theism seriously and to think through very carefully all the consequences of their beliefs on every aspect of their work and to build an educational system that is affected and infected by theism in every nook and cranny. Not to do so would compromise their faith and philosophy, resulting in the construction of an educational superstructure that tilts in the direction of its faulty foundation.

A major implication of the existence of the Christian theistic God has to do with the existence and nature of truth which is so germane to education itself, constituting in many ways its very "reason to be" (raison d'etre).

Knowledge and truth

Contemporary Culture: In light of its agnosticism, atheism and pantheism, contemporary culture rejects the notion of objective reality, arguing that "truth," socalled, is relative.[7] Or as it was put to me recently, "truth is simply out of style." Holmes (1977: 4-8) describes this epistemological situation under three headings. First he says there is a loss of focus on truth: people are simply not concerned about it. Second, there is a loss of the universality of truth: "truth" is subjective and situational. Third, there is a loss of the unity of truth: knowledge is fragmented and devoid of any meaningful coherence.

This loss of truth engenders serious consequences for today's university and its students. The first is a loss of purpose for education. If there is no truth, then there can be no search for it. And if there is no search for truth, then what is education for? The second is a great disturbance in the curriculum of the university. Classically, university curriculum was designed to lead the students who studied it into the discovery of truth. The loss of belief in truth has left educators with another problem: what to teach? A third result is the demoralization of students. The negation of truth deprives learners of the nobility of mind and character, producing what C. S. Lewis, in his educational classic The Abolition of Man, deftly called, "men without chests" (1947: 34). The fourth is the consequent spiritual, intellectual and identity crisis of the modern university which the loss of purpose, curriculum and students has engendered. What is a university for if it lacks or is unsure about these essentials? As Lewis also observed, "the practical result of education in the spirit of...[relativism] must be the destruction of the [university and the] society which accepts it" (Ibid.: 39).

The Christian world view: It makes all the educational difference in the world whether one stands within or without the Tao—Lewis' generic symbol for objective reality and truth (Ibid.: 31). Based on the Christian belief in the existence of an infinite, personal and true God, Christians posit an objective, ontological reality and consequently the existence of theological, intellectual, and moral truth. Christians believe that this truth is embedded in the cosmos and is discovered by means of an exploration of creation and human experience which reveals God's nature and eternal laws (natural revelation and law).[8] Christians also maintain that God has disclosed truth and knowledge about Himself and all His works in the Holy Scriptures (special revelation) discovered by a thorough study of biblical content. Thus, all truth, whether natural or special, is God's truth and we can assert with Puritan divine Richard Sibbes that, "truth comes from God, wheresoever we find it, and it is ours" (quoted in Ryken 1986: 167). Thus, the Christian theistic notion of truth rescues us from the vortex of the sea of relativity, gives shape to human thought and life, and lays the foundation for the rebirth of the University in the modern or post-modern world.

Applications and Implications: What implications does this notion of truth have on the education of adults who are immersed in the relativism of their culture? I would like to develop at least three.

The first has to do with ourselves as Christian educators. We should model before adult students, in both attitude and action, a passionate quest for truth following it courageously wherever it may lead. We must be about understanding the elements of the Christian world view, seeking to discover from biblical, theological, and natural sources as much truth as possible about God, the universe, the world and ourselves, integrating these elements into our academic disciplines, and therby exemplifying what it means to be an educated person and the qualities that constitute human excellence (see Phil. 4: 8).

Second,[9] we must instill in our adult students, by precept and example, the belief in the existence of truth and arouse in them a passionate and courageous quest for it as well. Adult students should be taught that the DBU curriculum, rooted in the Western heritage of liberal arts education and the Christian intellectual tradition, is based on the supposition that truth exists and is the proper object of search (among other things) in an educational career. As adult educators, we should inspire students to use the truth and wisdom so discovered as building-blocks in the construction of a thoughtful, unified, comprehensive world and life view which should be perhaps the most important outcome of their educational undertaking.[10]

Even though many Applied Studies adult students are chiefly concerned to expedite the completion of their degrees by earning experiential learning credits, and even though many of them are primarily concerned to get the technical training needed to advance in their careers (a goal which the Christian world

view also promotes as will be seen later), adult students should also be instructed to realize that a liberal education in the truth is the foremost goal of the ASP at DBU since a liberal education has to do with the comprehensive formation of whole persons—intellectually, morally, spiritually and socially. Adult students should be taught that the worlds of science, technology, business and engineering, etc. need genuinely educated, fully human people who can carry out their professional careers with wisdom, understanding, character, depth, sensitivity, perspective and justice— qualities which are the intended products of liberal education in the truth. Adult students must be helped to see that liberal arts education is not a speciality of only one part of the university, but rather informs and interpenetrates the institution's whole program and purpose (see also Ramm 1963:117-18; Malik 1980: 293; Holmes 1975: 106). To teach these things to our adult students, to impart to them this noble vision, and to see it realized to some extent in their lives is to directly influence the homes, churches, governments, businesses, and industries where our students live, work and assume active and important roles.

Third, the foregoing considerations supply the foundation for the study of world views and the philosophy of education in our initial course, CACE 3300. The study of world views gives adult students, as they begin their studies, an opportunity to seek truth amidst "the mosaic of meaning systems that make up modern thinking" (Sire 1988). The study of the philosophy of education enables adult learners to consider thoughtfully (and perhaps refine) the purposes they have set for their educational careers.

The celebrated formula "all truth is Gods truth," which has been at the basis of Christian liberal arts education historically, is a notion that was articulated early on by St. Augustine, reaffirmed in the Protestant Reformation and used as the cornerstone in the Puritan conception of education. St. Augustine conveyed the concept via the astute "Egyptian Gold" illustration in his book On Christian Doctrine 11.40.

> Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. For, as the Egyptians had not only the idols and heavy burdens which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not doing this on their own authority, but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making good use of; in the same way all branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil,...; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God's providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils. These, therefore, the Christian...ought to take away from them, and devote to their proper use in preaching the gospel. Their garments, also—that is, human institutions such as are adapted to that intercourse with men which is indispensable in this life we must take and turn to a Christian use.

John Calvin carried on this heritage in his Institutes of the Christian Religion (2.2.15) and in his commentary on Genesis 4: 20.

> In reading profane authors, the admirable light of truth displayed in them should remind us that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth, we will be careful...not to reject or condemn truth wherever it appears.
>
> The sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind; just as the experience of all ages teaches us how widely the rays of divine light have shone on unbelieving nations, for the benefit of the present life; and we see...that the excellent gifts of the Spirit are diffused through the whole human race.

Building on this Christian intellectual tradition, the Puritans championed an educational program built upon the premise that all truth is God's truth" fearlessly seeking it from every source and recognizing truth's unity in God as the following quotations amply reveal (from Ryken 1986: 167-69).

> It cannot be denied that all truth, whosoever it be that speaks it, comes from the God of truth (Charles Chauncy).
>
> There is a knowledge of God natural in and by his works: and a knowledge supernatural by revelation out of the word; and though this be the principal, yet the other is not to be undervalued (Edward Reynolds).

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Remember that not only heavenly and spiritual and supernatural knowledge descends from God, but also all natural and human learning and abilities; and therefore pray much, not only for the one but also for the other from the Father of Lights and mercies (Thomas Shepard).

Our physics, which is a great par of human learning, is but the knowledge of God's admirable works; and hath any man the face to call himself God's creature, and yet to reproach it as vain human learning ? (Richard Baxter)

The world and the creatures therein are like a book wherein God's wisdom is written, and there must we seek it out (Alexander Richardson).

Some among the heathen have been notable moralists, such as Cato, Seneca, Aristides, etc. Find a friend in Plato, a friend in Socrates and...in Aristotle (Increase Mather).

All the arts are nothing else but the beams and rays of the Wisdom of the first Being in the creatures, shining and reflecting thence upon the glass of man's understanding; and as from Him they come, so to Him they tend. Hence there is an affinity and kindred of arts. One makes use of another, one serves to another, till they all reach and return to Him (Samuel Mather).

Creation and the Cultural Mandate

Contemporary Culture: Humanists regard the universe as self-existing and not created and assert, along with Carl Sagan, that the "cosmos is all there is, ever was, and ever will be"' (Sagan 1980: 4). Pantheists see the universe identified with or unfolding out of deity such that all things are divine and the divine is all things. The implication of all this is a basic confusion about where we are." As Marcus Aurelius opined in his Meditations, "He who does not know what the world is, does not know where he is. And he who does not know for what purpose the world exists, does not know who he is, nor what the world is."

The Christian world view: Christians assert that the universe is not eternal or self-existing but the product of God's creative word. He did not create it out of Himself, *ex Deo*, as the pantheist says, but rather out of nothing, *ex nihilo*, as the Psalmist says: "God spoke and it was done (Psa. 33: 9). The world reflects God's glory, power and divinity (Psa. 19: 1ff.; Rom. 1: 20) and, as the product of His hand, is designated "very good" (Gen. 1: 31; 1 Tim. 4: 4-5). It was created to be inhabited by man (Isa. 45: 18) who was assigned the original task of exploring, understanding and governing it as God's responsible steward (Gen. 1: 26, 28; Psa. 8: 3-8).

Applications and Implications: I would like to suggest two consequences of this aspect of the Christian world view on our work with adult students. If as Marcus Aurelius' aphorism implied, human beings, adult students included, are baffled about their cosmic address, that is, where they are, then teachers permeated with the Christian perspective can help adult students make the wonderful discovery (or rediscovery) that the world is God's creation, a creation which is wondrous, orderly and good.

The second deduction rooted in the notion of creation, or more specifically, in what theologians call the "creation decree" or "cultural mandate," is the hearty affirmation of the adult learners' study and pursuit of all cultural enterprises including the arts, the sciences (natural and human), and the development of technological and business proficiencies. God commissioned human beings to '"rule and subdue" the earth, to have dominion over the fish of the sea, the birds of the sky, over the cattle and over all the earth. This task is the commission to establish culture and civilization and it applies to all people and embraces every age. This calling implies the need for education and training and justifies adult students' endeavors to master their crafts whatever they may be. The vocational and technical callings of adults and the training they will need to fulfill these callings contributing toward the further development of human civilization finds grounding here. The Christian vision, therefore, not only supports the quest for truth, but also legitimates the study of the arts, sciences and all technology. Whether they realize it or not, adult learners who seek vocational and technical training, even those solely motivated by the desire for career and financial advancement, are fulfilling their divinely appointed task. On this biblical foundation, coupled with the doctrine of common grace, adult educators can freely encourage their students to this end.

In setting forth these ideas, I am drawing directly on the work the accomplished Dutch theologian, educator (founder of the Free University of Amsterdam) and statesman (Prime Minster of Holland) Abraham Kuyper (1837-1920). Kuyper's rationale for the Christian contribution to civilization is rooted in the notions of common grace and the doctrine of creation. Kuyper defines common grace as God's mercy towards all men "which so retards sin and so strengthens man's powers that he is able to carry out to some degree of success the original creation purposes of God" (quoted in Ramm 1963: 81). For Kuyper, the consequences of this doctrine were culturally and educationally vast. Common grace so modulates the curse and God's wrath that man has the space, time and freedom to develop the resources he was endowed with at creation. Common Grace provides a basis for the co-operation of believer and unbeliever in the common, human pursuits of life. It is the source of the good, the true and the beautiful in unbelievers and in cultural and social life. It is the ground and preservation of the family, the state, science, and education. It is the basis for the Christian concern for art, culture, education, civilization and to commit themselves to the common cultural tasks of their society; it does not permit the Christian, on principle, to isolate himself from the world. Common grace supplies the reason for the appreciation of the accomplishments of non-Christians and to recognize and appropriate truth in a Socrates, Plato, Aristotle or wherever it may be found. On this footing Kuyper wrote that a Christian

> who seeks God, does not for a moment think of limiting himself to theology and contemplation, leaving the other sciences, as of a lower character, in the hands of unbelievers; but on the contrary, looking upon it as his task to know God in *all* his works, he is conscious of having been called to fathom with all the energy of his intellect, things *terrestrial* as well as things *celestial*; to open to view both the order of creation, and the common grace" of the God he adores, in nature and its wondrous character, in the production of human industry, in the life of mankind, in sociology and in the history of the human race (quoted in Ramm 1963: 81-82).

Kuyper also took his stand on the theological import of the neglected doctrine of creation (Gen. 1-2) where the original purposes of God for man are set forth. Man was created to be lord of creation, to found a society, to create a culture, and to understand and explore the world, all of which implies the educational mandate, specifically the Christian educational mandate since such notions are derived from the Christian view of man and world. In this vein, the following quotation from Ludwig Kohler, *Der Hebraische Mensch*, p. 112 (quoted in H. W. Wolff, *Anthropology of the Old Testament*, p. 164) relates the cultural and educational mandates (especially in the italicized sentence) and this connection, understood in the context of common grace, lays the basis for the vocational and technical training of adults in their educational careers.

> The task given to man to rule over creation as it was in former times and as it is down to the present day: This is the commission to establish civilization. It applies to all men, and it embraces every age. There is no human activity which is not covered by it. The man who found himself with his family on a plain exposed to ice-cold wind and first laid a few stones one upon another and invented the wall, the basis of all architecture, was fulfilling this command. The woman who first pierced a hole in a hard thorn or fishbone and threaded a piece of animal sinew through it in order to be able to join together a few shreds of skin, and so invented the needle, sewing, the beginning of all the art of clothing, was also fulfilling this command. *Down to the present day, all the instructing of children, every kind of school, every script, every book, all our technology, research, science and teaching, with their methods and instruments and institutions, are nothing other than the fulfillment of this command.* The whole of history, all human endeavor, comes under this sin, this biblical phrase.

Mankind

Contemporary Culture: A plethora of interpretations or models of man abound in today's culture (cf. Stevenson 1974), including (but not limited to) the economic (Marx), psycho-analytic (Freuo, atheistic (Nietzsche), existential (Sartre), behavioristic (Skinner), evolutionary (Darwin; Gould), and the pantheistic (Suzuki; McClain). There is much bewilderment about human identity, nature and purpose and people are held captive by the various opinions which dominate our time. Kenneth J. Gergen notes this perplexity in his book *The Saturated Self: Dilemmas of Identity in Contemporary Life* in which he states that "social saturation furnishes us with a multiplicity of incoherent and unrelated languages of the self. For every thing we 'know to be true' about ourselves, other voices within respond with doubt and derision."

The Christian world view: Christian revelation clearly defines man as the image and likeness of God (imago Del. We are the "almost divine" having been made a little lower than God (or the angels) who has crowned us with glory and honor and put all things under our feet (Psa. 8). Christian anthropology establishes human uniqueness, value and significance. It stresses the importance of relationships with God, self, others, and the created order. It includes an understanding of the place and importance of human creativity and imagination. It also presupposes that, according to the pattern we find in Jesus, Christ, one can

mature intellectually, spiritually, emotionally, physically and become a complete person under God for His glory. As St. Irenaeus once said, "The glory of God is a man fully alive!"

Applications and Implications: Several implications follow from this view of man for our work with adults.

First of all, creation in the image and likeness of God suggests the idea that man is essentially a religious being. According to the Proverb, from the heart, the inner most being, flow the springs of life. Christian thinkers have classically affirmed this (e.g., Augustine and Pascal) and so have many secularists such as Walter Kaufmann who observed that "Man is the God-intoxicated ape." Though some, even Christians, may seek to compartmentalize religion (resulting in fragmentation), it simply cannot be done. Nothing human is alien to the religious.

But if man is at heart a religious and spiritual being, then all human activities— educational, intellectual, artistic, political, economic, social etc.,—are essentially religious in nature, being animated and informed by some kind of faith. Therefore, adults students as well as those who educate them, need to understand that education is a deeply religious enterprise. There can be no dichotomy of secular and sacred, culture and faith, education and religion. The calling to be both student and teacher is therefore a religious calling and the whole educational process, therefore, can touch a student at profound levels and contribute significantly to the formation of his or her mind, character and spiritual sentiments. And this leads to the next point.

Second, given the religious nature of human beings, and since systems of education, also essentially religious, seek to produce a certain kind of person, then a Christian theory of adult education should state what kind of person it intends to create. The key here is found in man as the *imago Dei*. Adult education should be pursued with a view to helping adult learners become all they are meant to be as persons created in the image and likeness of God. Though sin and evil have "effaced" that image, man has a "God-restorable potential" (Holmes 1975: 23) and education that is Christian can contribute significantly to his restoration, or better yet, redemptive, project. The model of human restoration is Jesus Christ, the image of the invisible God, (Col. 1: 15), the new Adam (1 Cor. 15; Rom. 5), and therefore, the Christian educator should assist students to become a "mature man" and to attain "to the measure of the stature that belongs to the fullness of Christ" (Eph. 4: 13). This task would be accomplished, if an adult student, when asked what he or she gained at DBU, could say: "I learned what it is to see, think, and act like the human person God made me to be" (Holmes 1975: 45).

Third, the fact that all persons are God's image and likeness has profound ramifications on the way we treat co-workers and students on a daily basis. Recognizing co-workers and students as images of God with unique personalities, gifts and callings, we must seek to serve and treat each person in the office and classroom with the respect and dignity they deserve.

Fall and Redemption

Contemporary Culture: It is fashionable in our day to suggest that the responsibility for the tragic human condition lay in the flaws incurred in human evolutionary and genetic development or in the deleterious influences of our economic, social, cultural, political, ecological and technological environments. Some see in science, technology and education the pathway to human amelioration and the eventual betterment of the world (humanists). Others have recognized the shortcomings of such an agenda and have turned to various forms of spirituality as the means of finding healing and hope in the midst of a hurting and despairing world (new age). Some have given up on the human condition as "hopelessly corrupt" and see no way out (post-moderns such as M. Foucault).

The Christian world view: The Scriptures teach that the tragic human condition is the result of moral and spiritual rebellion against the word and will of God resulting in the alienation or separation of human beings from their Creator, themselves, others, and the world. We now abide abnormally in a kingdom of death and darkness. Hope for man is found in the salvation accomplished by Jesus Christ through His life, death, and resurrection. He offers the gifts of the forgiveness of sins and eternal life to those who place their faith in Him. Upon doing so, the believer is reconciled to God, understands his true identity and

purpose, is restored to meaningful relationships with others and makes the wonderful discovery of the world as God's creation to be fully enjoyed and explored.

Applications and Implications: In a very real sense, this entire essay "Towards a Christian Perspective of Adult Education" has presupposed and been developed in the context of the Christian view of salvation. Otherwise, none of what has been said could have been said. Nevertheless, there are at least two additional conclusions to be drawn from this facet of the Christian vision.

First, since many adult students in the ASP are not Christians, each one of them should have the opportunity to hear, understand and respond to the gospel of Christ so as to be saved. Rejecting secular soteriological systems as ultimately doomed to fail, a presentation of the Christian gospel in the context of the study of world views should give adults the opportunity to decide for or against Christ's offer of salvation. The ASP, therefore, provides incredible opportunities for the work of evangelism contributing to the fulfillment of the Great Commission.

Second, the fall of man into sin has resulted in the production of numerous philosophies, world views and religions by which people seek to explain their lives and interpret the world of which they are a part. If adults are to understand themselves and the meaning systems that have shaped them; if they are to be able to communicate with others who inhabit an entirely different conceptual and linguistic universe; if they are to understand the sets of presuppositions that govern academic studies; if they are to understand the many belief systems that animate the modern world, then a study of world views is indispensable. For "to think intelligently today is to think world viewishly, that is, to come to terms with the mosaic of meaning systems that make up modern thinking" (Os Guiness).

Summary

This presentation, "Toward a Christian Perspective of Adult Education," is a first try, a preliminary sketch, an academic experiment. No doubt, it could be improved in many ways and expanded in many directions. Nevertheless, it has yielded the following summary.

1. The existence of God, His excellent greatness and His mighty deeds, is the foundation of a Christian theory of adult education. Every facet of adult education must be developed on the basis of Christian theistic presuppositions and principles.

2. Upon the basis of God's existence, Christian adult education posits an independent, objective reality and the existence of theological, moral, and intellectual truth which becomes the object of search in the academic setting.

   a. This quest for truth should be modelled by DBU professors.

   b. Truth should become the proper object of search leading to the formation of a comprehensive world view in an adult student's liberal arts education which has as its goal the formation of persons and is therefore foundational to the entire academic program and purpose of the University.

   c. The study of world views and philosophy of education in CACE 3300 gives adult students the opportunity to seek truth. form a world view, and refine their purposes for education.

3. Because the world is God's creation, and because He has directed man to establish culture and civilization, the Christian adult educator promotes the quest to obtain technical skills and vocational training by which adult learners may not only enhance their own lives and careers but also contribute effectively to the ongoing development of culture and civilization in business, the arts, sciences, and all forms of human technology.

4. The notion of man created as the imago Dei has three implications on adult education.

   a. Adult educators should recognize the essentially religious or spiritual nature of persons and, therefore, of the academic undertaking and the contribution such an endeavor makes to the formation of persons.

   b. Given this insight, the purpose of the education of adults in a Christian context is to contribute toward their maturation as persons created in the image of God according to the pattern set forth in Jesus Christ.

c. Because all human beings bear the image and likeness of God, administrators and faculty members should treat one another and students with the respect and dignity they deserve.

5. The presence of sin and evil which disrupted God's original purposes for man and creation, and the provision of salvation in Jesus Christ which has restored the same, creates the existential context for the practice of adult education.

a. Because of the ideologies produced in a fallen world, each adult student should be given the opportunity to study the mosaic of meaning systems that make up modern thinking in order to understand themselves, others, academics, and the world in which they live.

b. Because of salvation in Jesus Christ, each adult student should have the opportunity to hear and respond to the content of the Christian gospel.

CONCLUSION

In an essay entitled "The Marks of a Christian College," famed philosopher and theologian D. Elton Trueblood cited Christian convictions, an interest in wholeness, a passion for truth, and the role of fellowship as the chief characteristics of the institution devoted to Christ. He then listed the practical steps by which such a model institution might be achieved including the pursuit of excellence, the quality of teachers, the importance of spirituality, and then, "ADULT EDUCATION!" Writing in 1957, he said,

> I predict that the day will come when good colleges will have as many students thirty years old and older as those who are eighteen to twenty-two. I don't see why not. Plato thought that a man really ought to be over thirty before he studied philosophy seriously, and maybe he was right (169).

When I first read this, quite frankly I was surprised. Why would someone of Trueblood's stature think that adult education was necessary to create an exemplary Christian college? Because of my own personal experience in the ASP and after having done the research for this paper, I think now I see why. Trueblood recognized the capacity of adults as learners and the importance of their contribution and influence not only in the classroom, but also in the church, society and the world as a whole. If anything, I have learned this too. For adults are truly the major players in the sum-total human affairs and an educational investment in them is a direct contribution to their lives and a powerful influence, through them, upon the world in which we live. Consequently, I draw this important conclusion.

> That the greatest opportunity for immediate personal, familial, ecclesiastical, social, cultural, political, and economic influence (etc.) that this University possesses is by means of the education of the adult student from a deeply Christian perspective in the Applied Studies Program.

We are in the midst of the Adult Student Revolution; the tradition of adult education in Western Civilization urges us on. We sit on a veritable gold mine; our campus is like acres of diamonds. But we must know the way we are going; our destination must be sure. This paper has been submitted as a small contribution to help clarify the way. And in conclusion, I submit to you the "Parable of the Educator" to encourage us to "grasp our historic opportunities and prove ourselves equal to them" (Malik 1980: 289).

> There once was a traveler whom they called Educator. And before him lay a journey. For Mr. Educator believed in his heart that in a certain direction was to be found the achievement of his heart's desire. So he prepared himself for the journey, knowing it would be an arduous one. And he mapped his course with care, for the road was devious. But he knew the destination he was seeking. And his friends gathered to bid him farewell. They respected Mr. Educator although they never understood too well all the mysteries he carried in his mind and pondered in his heart. They waved their good-byes. And they turned to one another as he left saying: "He will get to his heart's desire. He knows the course to take. The goals he is seeking are clear to him. And his direction toward them is sure" (Brown 1957: 159).

Footnotes

1. The CEEB bemoans the fact that despite these impressive figures, inadequate attention is being given to educational programs for adults and their need for lifelong learning. They write: "We still think of education as something that is pursued by the young and completed upon entering adulthood. Our colleges and universities are primarily organized for 18 to 22 year old students attending full time and in residence, despite the fact that they represent only 20% of the total college population" (CEEB: 1989-90).

2. The above statistical information was compiled by Carol Roxburgh, Program Administrator, College of Adult and Continuing Education, DBU.

3. According to Harrington, these innovations include "credit for learning through life experience, credit by examination, drop-out and drop-in arrangements, special degrees for adults, weekend classes, all sorts of non-traditional experiments" (2).

4. Pedagogy is a term derived from the Greek words paid (meaning 'child') and agogus (meaning 'leading'). 'Pedagogy' therefore refers to the art and science of teaching children. "Andragogy" (from the Greek stem *aner/andr* meaning man or adult in contrast to a boy or child) is a term recently coined by adult educators to describe the art and science of teaching adults. Malcolm Knowles who has pioneered andragogical theories and methods suggests that pedagogy and andragogy are complementary educational models: "Andragogy is simply another model of assumptions about learners to be used alongside the pedagogical model of assumptions, thereby providing two alternative models for testing out the assumptions as to their 'fit' with particular situations" (Knowles 1989: 145-48).

5. "Adult education was first recognized as a vital component of our educational system during the 1920s. During this decade, the term *adult education* first came into general usage (Hart, 1927), and the adult education movement was launched' (Beder 1989: 38). Also "in 1926, the Carnegie Corporation facilitated the organization of the American Association for Adult Education (AAAE)' (Stubblefield and Kane 1989: 32), also giving rise to the movement which has become a revolution.

6. When we buttress these andragogical characteristics with the observations of cultural analysts who say that in this country, the babyboomer generation (those in the 30s and 40s who make up the majority of our Applied Studies students), in the midst of mid-life re-assessment, is "returning to God," seeking the "simple life and returning to traditional values, then it seems that the adult mind and heart is particularly amenable to input and influence. See "And the Children Shall Lead Them: Young Americans Return to God", *Newsweek* December 17, 1990; The Simple Life: Rejecting the Rat Race, Americans Get Back to Basics. Time, April 8, 1991; and note also the recent movies *Cityslickers* and *Regarding Henry* which illustrate the boomers' quest for and return to traditional values."

7. Allan Bloom's often quoted statement by which he introduces *The Closing of the American Mind* runs as follows: "There is one thing a professor can be absolutely certain of: almost every student entering the university believes, or says he believes, that truth is relative" (1987: 25). Similarly, in the 1989-1990 University of Dallas Bulletin, in an address entitled "Liberal Education and the Rebirth of the University, UD President Robert Sasseen says that today's university "climate of opinion"...holds that values are subjective, truth is relative, man is a historical, being is nothingness, goodness is in the eye of the beholder, and that therefore, freedom is self-creation and justice is the interest of the stronger. Such a climate of opinion must inevitably destroy the university's most fundamental purpose.... It is a climate of opinion apt for producing tyrants, not citizens—or else persons, who, doing their own pleasant thing, are good for nothing, not even themselves" (1989-90: 6).

8. I can't resist here Shakespeare's beautiful statement in King Lear, v,3, as it relates to the human investigation of the universe: "And take upon 's the mystery of things, as if we were God's spies"!

9. Much of the material in this second section was inspired by and taken from the presidential address in the 1989-90 bulletin of the University of Dallas, pp. 5-8.

10. This seems to be what John Henry Newman, *The Idea of a University*, pp. 593-94, had in mind as the goal of education: "That...true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual dependence. Or again: "But the intellect, which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to lessen the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another. And finally: That perfection of the intellect, which is the result of education, and its beau ideal, to be imputed in individuals in their respective measures, is the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its place, and with its own characteristics upon it. It is almost prophetic from its knowledge of history; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres.

36 BEST COPY AVAILABLE

*** A note on the format of this paper. The material in ten point Helvetica found between the border lines is supplementary to the main body of this work and will not be read during the presentation. Readers are encouraged to consider it carefully nevertheless.

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1991 Personnel Profile/Salary Survey

Howard W. Smith, Jr.
University of North Texas

and

Emma K. Baker
Texas Christian University

Personnel Profile/Salary Survey

Texas continuing educational professionals in institutions of higher education were surveyed by the Texas Association for Community Service and Continuing Education (TACSCE) Research Committee through the University of North Texas Office of Policy Studies in Higher Education.

Personnel/Salary Survey Response

Questionnaires mailed	319
Usable questionnaires returned	9195
Percentage of response	61%

Response by Type of Institution

The majority of responses received were from continuing education professionals at two-year public institutions (71%). Returns from four-year public institutions comprise 19.5% of the total and four-year private institutions represent another 9%. Less than 1% of the returns came from upper division institutions.

	Type of Institution				
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
# of responses	139	38	17	1	195
% of response	71	19.5	9	.5	100

Response by Title

The majority of survey respondents hold the title of Director (43%). Coordinator is the second most common title of respondents from two-year public (13%) and four-year public (5%) institutions.

	Type of Institution				
Title	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
VP/Provost	2	0	0	0	2
Dean	25	2	2	0	29
Assoc/Asst Dean	12	0	3	0	15
Director	56	20	7	0	83
Assoc/Asst Director	1	4	3	0	8
Division Chair	2	0	0	0	2
Coordinator	26	9	2	0	37
Manager	4	1	0	1	6
Specialist	6	1	0	0	7
Other	4	1	0	0	5
TOTAL	**138**	**38**	**17**	**1**	**194**

Frequency missing = 1

Response by Gender

Females represent 57% of the total respondents. For each category of institution, women represent at least 51% of all respondents.

	Type of Institution				
Gender	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Male	66	11	6	0	83
Female	69	27	11	1	108
TOTAL	**135**	**38**	**17**	**1**	**191**

Frequency missing = 4

Response by Primary Area of Responsibility

The overwhelming majority (76%) of continuing education professionals responding to the survey have non-credit programming as their primary area of responsibility regardless of the type of institution they represent.

	Type of Institution				
Responsibility	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Non-Credit	108	29	11	1	149
Credit	9	1	1	1	1
Both	18	6	5	0	29
Other	4	2	0	0	6
TOTAL	**139**	**38**	**17**	**1**	**195**

Level of Responsibility in Non-Credit

Campus or college-wide non-credit programming continues to be the most prevalent level of responsibility reported by those completing the questionnaire (48%). The second most common level of responsibility at both two-year public and four-year public institutions is multi-campus programming.

	Type of Institution				
Responsibility	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Specific program	24	4	3	0	31
Campus-wide program	54	22	13	0	89
Multi-campus program	47	8	0	1	56
Other	9	2	0	0	11
TOTAL	**134**	**36**	**16**	**1**	**187**

Frequency missing = 8

Number of Employees

The majority of institutions have 1-10 full-time employees. Responses ranged from 0 to more than 51.

	Type of Institution				
Range	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
0	37	8	3	0	48
1–10	78	26	12	1	117
11–25	19	2	2	0	23
26–50	3	1	0	0	4
51+	2	1	0	0	3

Response by Classification/Time Status

The vast majority of respondents were full-time administrative personnel. Other classifications were minimal.

	Type of Institution				
Classification	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Admin/Professional					
Full-time	130	34	15	1	180
Part-time	2	1	1	0	4
Faculty					
Full-time	1	0	0	0	1
Part-time	0	0	1	0	1
Other					
Full-time	0	3	1	0	4
Part-time	0	0	0	0	0

Response by Reporting Lines

Continuing educators at two-year colleges (34%) and four-year private institutions (41%) are most likely to report to a Dean. Those responding from four-year public institutions most commonly report to a Director (37%).

Titles of Administrators to Whom Continuing Education Personnel Report

	Type of Institution				
Title	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Chancellor/President	15	1	1	1	17
VP/Provost	26	10	5	0	41
Assoc/Asst VP	0	1	1	0	2
Executive Dean	4	0	0	0	4
Dean	47	8	7	0	62
Assoc/Asst Dean	18	2	0	0	20
Division Chair	4	0	0	0	4
Director	22	14	3	1	40
Assoc/Asst Director	1	0	0	1	
Department Head	2	1	0	0	3
Chairperson	1	0	0	0	1
TOTAL	**139**	**38**	**17**	**1**	**195**

Level of Education by Title and Type of Degree

Respondents were asked to report their highest level of education. Most Deans (55%) have doctoral degrees. Seventy-seven percent of Directors and 87% of Associate/Assistant Deans have earned at least a master's degree. One quarter of all respondents report a level of education below a master's degree.

	Type of Degree					
Title	**Assoc**	**Bach**	**Mast**	**Doc**	**Other**	**Total**
VP/Provost	0	0	1	1	0	2
Assoc/Asst VP	0	0	0	1	0	1
Dean	0	0	13	16	0	29
Assoc/Asst Dean	0	2	9	4	0	15
Director	1	17	46	15	0	79
Assoc/Asst Director	0	2	5	1	0	8
Manager	0	3	3	0	0	6
Coordinator	4	10	17	4	2	37
Specialist	0	3	2	0	2	7
Other	2	1	4	1	0	8
TOTAL	**7**	**38**	**102**	**43**	**4**	**194**

Frequency missing = 1

Response by Level of Education

Most respondents (52%) have earned a master's degree. The second largest group (22%) hold a doctorate.

	Type of Institution				
Degree Type	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Associate	7	1	0	0	8
Bachelor's	29	1	2	0	38
Master's	75	18	8	1	102
Doctorate	25	11	7	0	43
Other	3	0	0	0	3
TOTAL	**139**	**38**	**17**	**1**	**195**

Response by Academic Field of Highest Degree

Respondents were asked to identify the field of study of their highest degree. Education/Counseling was the most common academic study area (43%) followed by Liberal Arts/Humanities (21%). At 18%, Business/Human Resources rounded out the top three.

	Type of Institution				
Academic Field	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Administration	3	0	0	0	3
Business/Human Resources	23	6	0	1	30
Education/Counseling	65	12	6	0	83
Fine Arts	1	1	1	0	3
Liberal Arts/Humanities	20	13	7	0	40
Math/Sciences/Engineering	7	2	3	0	12
Nursing/Health	7	0	0	0	7
Social Sciences	7	2	0	0	9
Other	2	2	0	0	4
TOTAL	**135**	**38**	**17**	**1**	**191**

Frequency missing = 4

Response by Time in the Position, at the Institution, and Time in Continuing Education

Time in position and time at the institution seemed to be slightly higher for two-year inistitutions. Time in continuing education, however, indicated that four-year public institutions averaged two years more than public two-year colleges.

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
Time in Position				
Most Years	23	18	13	14
Fewest Years	1	0	0	14
Average Years	5.6	5.4	4.4	14
Time at Institution				
Most Years	26	25	25	14
Fewest Years	0	1	0	14
Average Years	9.8	9	9.7	14
Time in Cont Ed				
Most Years	25	30	20	0
Fewest Years	0	0	0	0
Average Years	7.8	9.8	7.7	0

Average Full-Time Salaries by Institution Type and Gender

Average salaries for females were lower at all institutional types. Males at four-year private institutions reported the highest average salaries, while females at four-year public institutions reported the lowest average salaries. Females earned higher maximum salaries at both four-year public and private institutions. Males reported lower minimum salaries at two-year public and four-year private schools. A wide range of salaries was reported for all institution types.

	Type of Institution				
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Combined
Avg Salary	38,428	35,771	40,500	72,000	39,048
Male	45,000	45,333	49,250		43,481
Female	34,011	32,462	37,000	72,000	34,281
Max Salary	65,000	63,000	77,000	72,000	77,000
Male	65,000	56,000	70,000		65,000
Female	60,000	63,000	77,000	72,000	77,000
Min Salary	12,000	12,000	24,000	72,000	12,000
Male	12,000	23,000	24,000		12,000
Female	16,000	12,000	26,000	72,000	16,000

Average Salaries by Title and Gender for Two-Year and Four-Year Institutions

Average salaries of females compared to males with the same title were lower in every instance except Deans at four-year institutions.

Two-Year Public			
Title	**Male**	**Female**	**Combined**
VP/Provost	61,000	0	61,000
Assoc/Asst VP	45,000	0	45,000
Dean	50,206	48,625	49,700
Assoc/Asst Dean	42,000	40,250	41,300
Director	41,063	33,140	36,661
Assoc/Asst Director	35,000	0	35,000
Manager	0	30,750	30,750
Coordinator	34,583	27,038	30,660
Specialist	33,500	26,750	29,000
Division Chair	55,000	49,000	52,000
Other	0	31,333	31,333

Four-Year Institutions			
Title	**Male**	**Female**	**Combined**
Dean	68,000	77,000	72,500
Assoc/Asst Dean	0	36,000	36,000
Director	50,000	38,500	43,808
Assoc/Asst Director	0	33,571	33,571
Administrator	0	30,000	30,000
Manager	0	28,000	28,000
Coordinator	23,500	24,111	24,000
Specialist	0	19,000	19,000

Average Salary by Degree and Gender for Two-Year and Four-Year Institutions

Two-Year Public			
Degree	**Male**	**Female**	**Combined**
Associate	29,000	21,000	22,143
Bachelor's	33,643	31,169	31,766
Master's	43,244	36,667	40,465
Doctorate	47,344	41,250	45,313
Other	35,000	23,500	27,333

Four-Year Institutions

Degree	Male	Female	Combined
Associate	0	22,000	22,000
Bachelor's	0	27,000	27,000
Master's	41,333	34,050	35,731
Doctorate	51,889	49,167	50,800
Other	0	12,000	12,000

Average Salary by Level of Responsibility and Gender for Two-Year and Four-Year Institutions

An increased level of responsibility did not necessarily translate into an increased salary for survey respondents. Males with multi-campus responsibility at both two and four-year institutions reported a lower salary than males with campus-wide programming responsibilities. The same was also true for females at four year institutions.

Two-Year Institutions

Responsibility Level	Male	Female	Combined
Specific program	41,375	34,000	36,458
Campus-wide program	43,884	33,714	38,611
Multi-campus program	42,111	35,424	39,527
Other	32,000	28,667	29,143

Four-Year Institutions

Responsibility Level	Male	Female	Combined
Specific program	42,500	33,000	35,714
Campus-wide program	52,000	35,571	39,970
Multi-campus program	35,000	33,429	33,625
Other	23,000	24,000	23,500

Average Salary by Gender, Time in Position, Time at Institution, and Time in Continuing Education

Surprisingly, males with eleven or more years in their current position and in continuing education reported lower salaries than those with 6-10 years in their current position and in continuing education. Females reported lower salaries than males in every category.

Time in Position	Male	Female	Combined
0-5 years	40,524	32,209	35,148
6-10 years	47,273	36,913	41,978
11+ years	46,861	43,625	45,865

Time At Position	Male	Female	Combined
0-5 years	39,214	30,355	32,709
6-10 years	43,667	34,069	36,878
11+ years	48,063	39,967	44,979
Time in Cont Ed	**Male**	**Female**	**Combined**
0-5 years	40,357	29,874	34,122
6-10 years	45,600	35,207	39,449
11+ years	45,545	39,500	42,881

Average Full-Time Beginning Salary by Gender and Institution Type

Respondents were asked to report their annual beginning salary for their current positions. Females at four-year private institutions reported higher average beginning salaries than males at four-year private schools. In other categories, however, salaries for males exceeded those of females.

	Type of Institution		
	2-Yr Pub	4-Yr Pub	4-Yr Pri
Avg Begin Salary			
Male	31,509	39,000	27,400
Female	27,330	27,185	30,750
Max Begin Salary			
Male	59,000	70,000	50,000
Female	52,000	55,000	40,000
Min Begin Salary			
Male	10,000	14,000	16,000
Female	14,000	9,000	23,000

Two-Year College Personnel Profile

If you are a continuing education professional at a two-year public college, odds are that you:

are female (1990–male)
are called DIRECTOR,
are employed full time,
are classified as an administrator,
are responsible for non-credit programming,
are responsible for a campus or college-wide program,
have 5.9 employees, (1990–5.8)
report to a Dean,
have earned a master's degree,
received your highest degree in Education/Counseling,
earn about $38,428, (1990–$38,859)
have had your current position for 5.6 years, (1990–5.7)
have been at your current institution for 9.8 years, (1990–8.6)
have been in continuing education for 7.8 years, (1990–8.6)

Four-Year Public Institution Personnel Profile

If you are a continuing education professional at a four-year public institution, odds are that you:

are female,
are called DIRECTOR,
are employed full-time,
are classified as an administrator,
are responsible for non-credit programming,
are responsible for a campus or college-wide program,
have 4 employees, (1990–3.5)
report to a Director, (1990–Vice President or Provost)
have earned a master's degree,
received your highest degree in Liberal Arts/Humanities, (1990–Education/Counseling)
earn about $35,771, (1990–$37,375)
have had your current position for 5.4 years, (1990–4.9)
have been at your current institution for 9 years, (1990–9)
have been in continuing education for 9.8 years, (1990–10.6)

Four-Year Private Institution Personnel Profile

If you are a continuing education professional at a four-year private institution, odds are that you:

are female,
are called DIRECTOR,
are employed full-time,
are classified as an administrator,
are responsible for non-credit programming,
are responsible for a campus or college-wide program,
have 3.9 employees, (1990–2.8)
report to a Dean, (1990–Vice President or Provost)
have earned a master's degree,
received your highest degree in Liberal Arts/Humanities, (1990–Education/Counseling)
earn about $40,500, (1990–$32,808)
have had your current position for 4.4 years, (1990–3.9)
have been at your current institution for 9.7 years, 1990–7.1)
have been in continuing education for 7.7 years, (1990–6.7)

Note: All profiles may be subject to anomalies in the nature and number of respondents from year to year.

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1991 Institutional Profile Survey

Howard W. Smith, Jr.
University of North Texas

and

Emma K. Baker
Texas Christian University

Texas higher education institutions offering non-credit programming were surveyed by the Texas Association for Community Service and Continuing Education (TACSCE) Research Committee through the University of North Texas Office of Policy Studies in Higher Education. Questionnaires were mailed to TACSCE members as well as members of the Texas Association of Continuing Education at Community/Junior Colleges (TACE). A total of 118 questionnaires were mailed which yielded 55 usable responses.

Institutional Profile Survey Response

Questionnaires mailed	118
Usable questionnaires returned	55
percentage of response	47%

Response by Type of Institution

The majority of surveys returned were from two-year public institutions (65.5%). No surveys were returned by two-year private colleges. More responses were received from four-year public than four-year private institutions.

	Type of Institution				
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
# Of responses	36	11	5	3	55
% of response	65.5	20	9	5.5	100

Response by Title

Surveys were most commonly completed by an individual with the title of Director (49%). Dean was the next most frequent title of respondents (24%).

Title	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Vice President	2	0	0	0	2
Assoc/Asst VC	1	0	0	0	1
Dean	10	1	1	1	13
Assoc/Asst Dean	5	0	0	0	5
Director	13	9	4	1	27
Assoc/Asst Director	0	1	0	0	1
Coordinator	4	0	0	0	4
Manager	1	0	0	0	1
Supervisor	1	0	0	0	1
TOTAL	**36**	**11**	**5**	**3**	**55**

Response by Reporting Lines

Respondents indicated the title of the person to whom they report. Most chief continuing education professionals at two-year public, four-year public, and four-year private institutions report to an individual with the title of Vice President/Vice Chancellor or Provost. Additionally, 20% of chief continuing education administrators at two-year public schools report directly to the President of the institution.

Titles of Administrators to whom Chief Continuing Education Personnel Report

Title	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Chancellor	1	0	0	0	1
President	7	0	0	1	8
VP/Provost/VC	13	7	3	1	24
Assoc/Asst VC	0	0	1	0	1
Dean	13	3	1	1	18
Assoc/Asst Dean	1	0	0	0	1
Director	1	1	0	1	3
TOTAL	**36**	**11**	**5**	**3**	**55**

Response by Number of Full-Time Employees

Chief continuing education administrators were asked to report the total number of full-time administrative and clerical personnel employed in the continuing education program. The total number of full-time employees at any particular institution ranged from 0-199. Most institutions (69%) reported staffs of 1-10 full-time employees. Of the remaining institutions, 18% reported a full-time staff size of 11-25 employees.

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	28	55	13	199
Low	0	2	2	5
Average	6	12	7	72

Number of Employees by Type of Institution

Range	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
0	4	0	0	0	4
1–10	25	9	3	1	38
11–25	6	1	2	1	10
26–50	1	0	0	0	1
51+	0	1	0	1	2

Response by Number of Full-Time Faculty

Of those responding to the survey, all institutional types except four-year private reported having some full-time non-credit faculty members. However, 75% of respondents reported having no full-time non-credit faculty members.

	Type of Institution				
Number Reported	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Combined
High	52	6	0	27	85
Low	0	0	0	0	0
Average (all)	1.4	.5	0	9	1.5
Average (of those with FT faculty	4.7	6	0	13.5	6

Number of Full-Time Faculty by Type of Institution

Range	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
0	25	10	5	1	41
1–10	10	1	0	1	12
11–25	1	0	0	0	1
26+	0	0	0	1	1
TOTAL	**36**	**11**	**5**	**3**	**55**

Responsible for Non-Credit Registration

Continuing education offices at the majority of institutions responding (89%) are responsible for non-credit registration. The 11% of institutions not responsible for non-credit registration were all two-year public colleges.

Response	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Yes	30	11	5	3	49
No	6	0	0	0	6
TOTAL	**36**	**11**	**5**	**3**	**55**

Responsible for Fee Collecttion

Of those responding to the survey, 75% were responsible for collection of fees for non-credit courses. All of the remaining responses (25%) were from two-year public institutions.

Response	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Yes	22	10	5	2	39
No	13	0	0	0	13
TOTAL	**35**	**10**	**5**	**2**	**52**

Response by Instructor Hourly Pay

Respondents were asked to report the average hourly p y rate for non-credit continuing education instructors. Four-year institutions reported the highest average hourly pay rate.

	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Number reporting	36	11	5	3	55
High/hour	$25	$60	$50	$35	—
Low/hour	$13	$ 5	$24	$35	—
Average/hour	$16	$30	$35	$47	—

Response by Enrollment, Course Sections, and Contact Hours

Course Enrollment

Respondents reported the total non-credit enrollment. Two-year public colleges reported the highest average enrollment and four-year private institutions reported the lowest. The average institutional course enrollment increased from 7,087 last year to 7,532.

	Type of Institution 2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	45,589	13,800	9,000	11,500
Low	0	1,800	1,023	600
Average	8,832	5,502	4,219	4,900
TOTAL	**317,938**	**60,527**	**21,093**	**14,700**

Number of Course Sections Offered

Respondents reported the number of non-credit course sections offered annually. Of those responding, two-year public colleges offered the highest average number of sections (518) while institutions classified as "other" reported the lowest average number of sections offered (158).

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	2,483	1,000	435	275
Low	0	0	90	0
Average	518	247	223	158
TOTAL	**18,656**	**2,720**	**1,117**	**475**

Number of Contact Hours Reported

Respondents reported the total number of contact hours based upon the multiplication of enrollment by class length in hours. Two-year public colleges reported the highest average number of contact hours, while institutions classified as "other" reported the lowest average number of contact hours.

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	1,254,480	200,000	193,420	60,000
Low	0	0	11,792	0
Average	175,013	59,512	84,940	21,833
TOTAL	**6,300,455**	**654,627**	**424,700**	**65,500**

Responsibility for Credit Classes

Respondents indicated whether or not the continuing education office at their institution was responsible for credit classes. For 59% of the respondents, the answer was "no". Fifty percent of four-year institutions reported having responsibility for credit classes.

	Type of Institution				
Response	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	TOTAL
Yes	12	6	2	1	21
No	20	5	3	2	30

Frequency missing = 4

Response by Ability to Calculate CEU's

Continuing Education Unit (CEU) is a nationally recognized method of recording non-credit learning activity. One CEU is equivalent to ten hours of instruction. Respondents were asked if they had a system for calculating CEU's awarded. Most two-year institutions (68%) reported "no", while the majority of the remaining institutions responded "yes".

	Type of Institution				
Response	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Yes	11	9	4	3	27
No	23	2	1	0	26
TOTAL	**34**	**11**	**5**	**3**	**53**

Frequency missing = 2

Response by Total CEU's Awarded

Respondents were asked to report the number of Continuing Education Units awarded. With the exception of four-year private institutions, all institution types reported a lower number of CEU's awarded this year than the previous year.

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	16,465	16,010	19,342	450
Low	0	0	0	0
Average	892	1,954	3,904	217

Response by Total Budget

Respondents were asked to report the total budget for their continuing education programs. A two-year public institution indicated the highest annual budget figure ($8,500,000) while institutions classified as "Other" had the highest average annual budgets ($1,268,333).

	Type of Institution			
	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other
High	8,500,000	3,500,000	600,000	3,000,000
Low	0	35,000	0	305,000
Average	699,111	736,818	258,000	1,268,333

Response by Self-Supporting

Respondents were asked to indicate whether they considered their continuing education division to be self-supporting. Of those responding, 89% report they are self-supporting units. All of the institutions classified as "Other", 91% of the two-year public, and 91% of the four-year public, and 80% of the four-year private institutions indicate that their operations are self-supporting.

	Type of Institution				
Other	2-Yr Pub	4-Yr Pub	4-Yr Pri	Other	Total
Yes	32	10	4	3	49
No	3	1	1	0	5
TOTAL	**35**	**11**	**5**	**3**	**54**

Response by Perception of Future Activity

Respondents were asked to anticipate the level of future activity for their continuing education operations. Less than 4% of the institutions responding anticipated a decrease in the level of activity of their operation for the coming year. Additionally, 81% of two-year public, 64% of four-year public, and 60% of four-year private institutions anticipate an increase in their level of activity.

	Type of Institution				
Response	**2-Yr Pub**	**4-Yr Pub**	**4-Yr Pri**	**Other**	**Total**
Increase	29	7	3	2	41
Decrease	1	1	0	0	2
Same	6	3	2	1	12
TOTAL	**36**	**11**	**5**	**3**	**55**

Two-Year Public Institution Profile

The continuing education program of a two-year public institution in Texas is likely to:

have a director as the top administrator;
have its top administrator report to a vice president, provost, vice chancellor, or dean;
have 6 full-time employees
have 1.4 faculty assigned to teach non-credit courses full-time;
be responsible for conducting non-credit registration and collect fees for non-credit courses;
pay non-credit instructors $16 per hour;
have completed 8,832 course enrollments in 518 course sections with 175,013 contact hours;
be primarily responsible for non-credit programming only;
have an annual budget of $699,111;
have a self-supporting non-credit program;
expect an increase in the level of non-credit activity in the upcoming year.

Four-Year Public Institution Profile

The continuing education program of a four-year public institution in Texas is likely to:

have a director as the top administrator;
have its top administrator report to a vice president, provost, or vice chancellor;
have 12 full-time employees
have 6 faculty assigned to teach non-credit courses full-time;
be responsible for conducting non-credit registration and collect fees for non-credit courses;
pay non-credit instructors $30 per hour;
have completed 5,502 course enrollments in 247 course sections with 59,512 contact hours;
be primarily responsible for non-credit programming only;
have an annual budget of $736,818;
have a self-supporting non-credit program;
expect an increase in the level of non-credit activity in the upcoming year.

Four-Year Private Institution Profile

The continuing education program of a four-year private institution in Texas is likely to:

have a director as the top administrator;

have its top administrator report to a vice president, provost, or vice chancellor;

have 7 full-time employees

have 0 faculty assigned to teach non-credit courses full-time;

be responsible for conducting non-credit registration and collect fees for non-credit courses;

pay non-credit instructors $35 per hour;

have completed 4,219 course enrollments in 223 course sections with 84,940 contact hours;

be primarily responsible for non-credit programming only;

have an annual budget of $258,000;

have a self-supporting non-credit program;

expect an increase in the level of non-credit activity in the upcoming year.

Note: All profiles may be subject to anomalies in the nature and number of respondents from year to year.

Members of the 1992 TACSCE Research Committee

Stancie Chamberlain—Associate Director, Continuing Education and Off-Campus Institutes, University of Houston, Houston Texas; Editor of the TACSCE Research Annual

Gary Goodwin—Assistant Dean for Community Service, Tarrant County Junior College-NE Campus, Hurst Texas

Sundra Holmes—Director - English Language Institute, University of Houston-Downtown, Houston Texas

Silvia Jo Lesko—Continuing Education Coordinator, Texas Woman's University, Denton Texas

Suzanne Logan—Associate Director, Continuing Education, Texas Tech University, Lubbock Texas

Victoria Oglesby— Dean of Applied Sciences, Paris Junior College, Paris Texas

Judith A. Pouncey—Associate Dean, Continuing Education, El Centro College, Dallas Texas

Aubrey D. Sharpe—Director, Continuing Education for Business and Industrial Technology, Tyler Junior College, Tyler Texas

Derek Skaggs—Director, Office of Extended Education, Texas Christian University, Fort Worth Texas

Howard W. Smith—Professor and Director, Office of Policy Studies in Higher Education, University of North Texas, Denton Texas; Director of Personnel/Salary and Program Surveys and Chair of the TACSCE Research Committee

David Wells—Dean of Community Service, Tarrant County Junior College District, Fort Worth Texas